LCelt
C3918M

Ceithearnach Uí Dhomhnaill...
[Ed. by Henry Morris]

LCelt
C3918M

Ceitearnac Uí Dhomhnaill

nó

eachtra an Cheitearnaigh Chaoil-Riabhaigh

do réir dhuinne.

Énrí Ua Muirgheasa

do chuir i n-eagar

ar Láimhrsgríbinn Oirghiallaigh.

"Duine beag ruagrac riubhal mé."

l. 1.

Ar n-a chur amach
do
Chonnradh na Gaedhilge
i mBaile Átha Cliath.

1912
Réal, Glan.

Ceiṫeaṙnaċ Uí Ḋomnaill

LCelt
C3918M nó

eaċṫra an ċeiṫeaṙnaiġ ċaoil-riaḃaiġ

do ṙéiṁ ḋiuṁge.

Énrí na Muiṙġeasa

do ċuiṙ i n-eagaṙ

aṙ láiṁṙgṙíḃinn Oiṙġiallaiġ.

"Duine beaġ ṙuaṙaċ ṙiuḃail mé."

t. 1.

523083
24. 10. 51

Aṙ n-a ċuṙ amaċ
do
Connraḋ na Gaeḋilge
i mḂaile Áṫa Cliaṫ.

1912

"Dá mbéinn-se ir Murċaḋ Ó Briain,
Ag gabáil giall 'r ag déanaṁ creac,
'S ag tobac ciora an domain móir,
Ní ċiubrainn-se dó act a leaṫ."

L. 9.

CLÁR INNISTE.

	leaċnaċ.
Preface	v.
Seiṫeaṁnaċ Uí Ḋómṁaill	1
Variants of the Tale	20
Ainmneaċa na n-Áiṫeann	26
Names of Persons	27
Vocabulary	28

" Fir gonta agus mná le naoidheanaibh, agus laoich ar n-a leathradh, agus cuiraidh ar n-a gcréachtughadh, aoir gonta agus galair agus géar-earláinte an domain mhóir, do chuladaoir fe fogar an ceóil fírneachtaigh fír-bhinn do fenn an Ceitearnach an tan rin."

l. 3.

PREFACE.

The following tale is of Ulster origin. It is taken from a MS. in my possession, written in the year 1733 by Pádraig Ó Proinntaig Mac Néill.* This Pádraig Ó Proinntaig appears to have been a professional scribe. Many of his Irish MSS. are still in existence. One written thirty years later than mine—in 1763—is now in the possession of Dr. Hyde. In this MS. the scribe writes his name Pádraig Ua Proinntaig Mac Néill, Mac Séadain, &c. The following tale occurs in both these with very slight variations. Dr. Hyde very kindly allowed me to compare the version in his copy with that in mine, and any important variants have been noted.

Another version, differing widely in many respects from the two foregoing, will be found in "Silva Gadelica," by Standish Hayes O'Grady (No. xviii). This, as Mr. O'Grady tells us, was printed from "a paper MS. (Additional, 18,747) in the British Museum, written in 1800, by Patrick Lynch for Samuel Coulter of Carnbeg, near Dundalk." He further says :—

> The tale does not occur on vellum. There are divers versions of it, and as good a one as has come in my way I have transcribed from a MS. written in the County Cavan in 1817 by Silvester McGibney, a country schoolmaster, and now owned in London by Norman Moore, M.D., who kindly placed it at my disposal. Not only is the recension a good one, but for its time the text is quite remarkably correct.

To deal first with the story itself : its plot is exceedingly simple. The "Kerne in the Narrow Stripes" is a conjurer or magician, and he visits a number of great houses in Ireland, and creates confusion and wonder by his magical performances, and then suddenly and mysteriously disappears, only to appear with equal suddenness at some other mansion.

* For description and contents of this MS. see *Gaelic Journal*, No. 175 (1905).

The houses he visits, and the order in which he visits them, are not the same in the Pronty MSS. and the MSS. quoted in "Silva Gadelica," as will be seen from the following table :—

HOUSES VISITED BY THE KERNE.

The Pronty MSS.	*The "Silva Gadelica" MSS.*
1. O'Donnell of Ballyshannon.	1. O'Donnell of Ballyshannon.
2. O'Connor, Sligo.	2. John, son of the Earl of Desmond.
3. John, son of the Earl of Desmond.	3. MacEochadha, an Ollamh of poetry.
4. MacEochadha, an Ollamh of poetry.	4. O'Connor, Sligo.
5. James Blake, a merchant.	5. Tadhg O Ceallaigh.
6. The King of Leinster.	6. The King of Leinster.
7. Tadhg O'Kelly.	7. Sean O'Donnellan of Cill Scire.
8. Seathan O Dartain.	

From this it will be seen that the narrative relating to "James Blake, merchant," does not occur in the "Silva Gadelica" version, and also that the houses where the Kerne is made to finish up his wanderings are different. Besides this there is a great deal of difference in detail between the Pronty version and the "Silva Gadelica" version. It is the Pronty version that is given in this book, but a few occasional passages that do not occur in Pronty's MSS. are inserted, enclosed in square brackets [ ]. Where the same narrative occurs in both, but is differently treated in "Silva Gadelica," the latter's reading is given in notes at the end of the text. Most of these differences are interesting, and are well worth perusing by a careful student or reader.

This story belongs to what may be called the "light literature" of the Gael. Most of our Irish tales are

either tragic, heroic, or pathetic. This tale is a purely humorous one. But the humour is entirely different to that of Lever, Carleton, or any English humourist. One of the differences is that in the Irish tale the humour lies entirely in the incidents; the narrator's manner and style is serious, almost solemn. Of course the pictures he paints for us are quite exaggerated and often impossible, but he never tries to heighten the effect by gaudy word-painting or artistic tricks of any kind. This sobriety of language and quiet reserve of style has this advantage—that it induces us to concentrate our whole attention on the picture presented, while the linguistic medium through which, or by means of which, the picture is shown does not challenge our attention nor distract us at all. With most English humourists, on the other hand, if the subject is funny the language is funnier; we laugh as much at *words* as at *things*, and we can fancy the author chuckling to himself as he wrote, pleased with his own dexterity in word-painting, or in other words with his own skill in humorous writing. And not infrequently we meet with an English author trying to produce the appearance without the substance—trying to write funny without having anything funny to write about; in short, trying to manufacture humour almost entirely from *words*. This verbal humour was unknown in Irish literature, and is not yet understood nor appreciated by our Irish-speaking people. The puns and quips and literal crackers that bring down the house at a modern variety entertainment, or that fill the columns of so-called "wit and humour" in English newspapers, would not appeal to un-Anglicised Irishmen; they could see nothing in them to even smile at; while a droll situation described in the tersest and plainest language, that would put a whole "ceilidh-house" in roars of laughter, would probably only make an Englishman purse his brows and wonder where was the joke.

As the Irish sense of humour—like everything else appertaining to our Irish minds—has been largely destroyed by English influences, the publication of this story in popular form may be of use to the students and

readers of Irish, by giving them a specimen of genuine Irish humour, written before English influences in language had begun to be felt, much less to prevail.

Standish O'Grady concludes from various data that this story was written before or about the middle of the sixteenth century. English literature at this time was a very modest affair. Shakespeare was not yet born; Spenser had not yet penned the "Faerie Queen"; and Thomas More was writing his "Utopia" in Latin, not having sufficient confidence in the literary capacity of his native tongue. In English literature these times seem very remote; not so in Irish literature. As we read this story we could almost imagine that it was written yesterday, except that not even Dr. Henebry could detect a trace of "Hellenism" in it.

This story is particularly remarkable for its "runs" or lengthy repetitions, in respect of which it is hardly outrivalled by any modern folk-tale. Indeed it would appear that it was a tale that first passed current orally, and was subsequently written down almost as it was told. This conclusion is suggested by the following:—

(1) The simplicity of the tale.
(2) The frequent and lengthy "runs."
(3) The use of colloquial Ulsterisms such as ꟻꟻꟻꝺ for oꟻeaꝺ, meꟻꟻ for mꟻe, ꝺoꟻꝵ for ꝺꟻꝵ or ꝺeaċ, aꟻꝵe or aꟻꝵ for aꝵ, ꟻaꝺ for ꟻaꟻꝺ; the use of the datives ꝉeaḃaꟻꝺ and náḿaꟻꝺ for the nominatives ꝉeaḃa and náḿa, ꟻaċaꟻꝺ for ꟻaċa, ꝺeaṅa for ꝺéan, ꝵnoċuꝵe for ꝵnó.
(4) The closing of the tale, which conforms to the conventional ending of the oral folk-tale.
(5) The fact that the story is, or until recently was, orally told in the Highlands of Scotland. To quote a note of S. H. O'Grady's:—

Two very abraded versions of this tale survive orally in the Highlands, where it must at once* have been carried by the Islesmen who in thousands took mercenary service with the great Irish chiefs during the sixteenth century—with O'Donnell and O'Neill especially. These curious waifs are printed by John F. Campbell in "Tales of the West Highlands," I., pp. 289–319.

* *i.e.*, immediately after its composition.

Dr. Hyde also remarked that it is practically the same as Campbell's stories. In a catalogue of the pieces in his Pronty MS. he says :—

> The Slender Gray Kerne is a very remarkable story, closely akin to one collected orally by Campbell in his "Tales of the Western Highlands." I have never seen it or heard of it. It may exist in some of the MSS. in the Academy, but being a Northern story it is quite possible that it does not. To my mind this is the most remarkable thing in the book, for though the story may exist elsewhere, it is certainly rare, and not mentioned by O'Grady in his list of such stories in "Diarmuid and Grania," from which I'm sure it was unknown to him too.

This, of course, was written before the publication of "Silva Gadelica" (1892). The Kerne himself is a fictitious character, though in one MS. (Eg. 166) quoted by Mr. O'Grady it is explained that the Kerne was none other than Manannan Mac Lir :—

> And so there you have the circuit of Manannan Mac Lir of the Tuatha de Danann, who was wont thus to ramble in the character of a prestidigitator or a professor in divers arts, of one that on all and sundry played off tricks of wizardry, until now at last he is vanished from among us without leaving us more than his bare report, even as all other magicians and artists that have ever been are vanished ; likewise the Fianna, and all classes of people that since that date have appeared, or for all time shall appear, and in the long run ourselves along with them.

But it is hardly likely that such an important fact should have been deliberately omitted from the other MSS ; and as it is found, as far as I'm aware, only in this one, it was probably inserted by this particular scribe in order to give a colouring of probability to an otherwise improbable tale.

However, if the Kerne is fictitious most of the characters introduced to us in the tale are, in all likelihood, genuine historical personages. Mr. O'Grady's identifications of these will be found in the notes. There is an apparent anachronism in making a King of Leinster contemporaneous with an Earl of Desmond. But Mr. O'Grady argues that such is not the case—that the MacMorrough-Kavanagh, as long as there was a recognised chief of that name, was always styled King of

Leinster in virtue of his descent from "Diarmuid na nGall." This may be so, but there is a somewhat similar anachronism in Dodaċ an Ċóta Laċtna, and in general it may be said that taking liberties with chronology was not regarded as a serious literary offence by an Irish story-teller.

As to the title of the tale Mr. O'Grady says it refers to the Kerne's garb, and means "The Narrow-striped Kerne." He says :—

> The conventional "slender, swarthy Kerne" is wrong. We do not learn that he was either one or the other, whereas the new shirt offered him to replace (and presumably to match) his own was striped. To this add that the correct reading is caoilriabaċ (two adjj. cpd.), and not caol riabaċ (two independent adjj.,) and the matter is beyond a doubt. The meaning of riab is "a stripe"; riabaċ is "striped"; applied to man or horse it means "grizzled," "iron-grey"; to a cow, "brindled." In both the Highlands and Ireland the pronunciation is *riach*. In the latter it is commonly introduced into English. Everyone knows what "a riach heifer" is; also "a riach fog" (ceo riabaċ).

However, in the Pronty MSS. the title is given as An Ceiċeamnaċ Caol Riabaċ, and there is no mention of the léine riabaċ or "striped shirt" said to have been given him by O'Donnell.

Lastly, I have a word to say about the MSS. Though the tale would appear to have originated in West Ulster, judging by the familiarity with western places displayed throughout, and the absence of East Ulster place-names (with the exception of the historic Fionncharn on Slieve Fuaid), yet it is remarkable that most of the MSS. in which the story is found were written in South-east Ulster. The two MSS. quoted by Mr. O'Grady were written one near Dundalk, the other in Co. Cavan. The Egerton MS. also quoted by Mr. O'Grady was written in 1740 by Francis O'Mullen of Bridge Street. This scribe, in all probability, belonged either to Dundalk or Drogheda.

Most of Pronty's MSS. are found about Co. Louth or in company with Louth MSS., and there are Prontys still found in Dundalk, from which I conjecture that Pronty lived somewhere about Dundalk or Newry.

Pronty was a splendid scribe. The writing in my MS. (date 1733) is bold, open, devoid of flourishes, and perfect and uniform almost as print. In Dr. Hyde's (date 1763) the writing, though legible and well-formed, is less artistic, smaller, weaker and less uniform, from which we may infer that in 1763 Pronty was advanced in years and that both eye and hand had begun to fail. Dr. Hyde says of his MS. :—

> This MS., which is written by a good expert and apparently fairly learned scribe, is to me remarkable for its employment of the letter h instead of the dot (·) which with ninety-nine scribes out of a hundred represents that letter. The contents are varied and interesting, and the grammar and orthography above the average, but as usual there is much arbitrariness in the writing the inflexions of verbs and nouns.

In my MS. the dot is occasionally used, but not near as often as the h. It appears that Pronty preferred the h to the dot because it looked better, and he aimed at and attained great perfection in his caligraphy. In my MS. the story is written almost free from contractions, and the only changes made in the spelling are the following: writing ag for aig and aige, and ar for air (ac and ar are hardly ever used by the scribe); writing d'éirig for do éirig. d'fiarraig for do fiarraig. etc.; writing éa for eu, and aḋ, aiḋ, etc., for uḋ, uiḋ, etc., in conformity with modern practice; orm for oram, mar for mur, ceann (in dative) for cionn, béid for biaid, i for a (=in), ir for ar (assertive verb), raiḃ for raiḃ or rabh, agat for agad, romhat for romhad. rann for rann, ceann for ceann, ar bit for ar bioḋ, etc.

I have to thank Mr. J. C. Ward, Killybegs, for the use of his copy of "Silva Gadelica." While handicapped by being cut off from all opportunity of visiting the R.I.A. library, or any of the other big libraries in Dublin, I have taken every possible pains to have the editing as perfect as I could make it, and while I have no doubt that faults will be found with the editing, of one thing I am confident in issuing this book that no one can point to it as "Revival Irish," or say that its publication is an evil or a danger to modern Irish literature.

éinrí ua muirgheasa.

An Sratḃán, 1909.

"Liaig Ulcach, iomdhuin liaig,
Mar ir iomdhuin Ulcach fein,
Mac an athar o aird tuaid
Ni mairg fuair Cathal O Cein."

l. 13.

Ceiṫeaṙnaċ ui Ḋoṁnaill.[1]

Lá n-aon ḋá ṙaiḃ Ó Ḋóṁnaill .i. Aoḋ Ruaḋ Mac Néill Ġaiṙḃ Mic Ḋoiṙḋealḃaiġ an ṙíona[2] ṡo maiṫiḃ a ṁuiṁnṫiṙe, a ṫíṙe, aġuṙ a ṫalṁuiṁe maṙ aon ḟṙiṙ[3] aṡ caiṫeaṁ ṙleiṫe 7 ṡéaṙḋa i mḂéal Áṫa Seanaiġ, [ḋo ḟṙiṫeálaḋ aġuṙ ḋo ḟṙeaṙṫalaḋ iaḋ le nua ṡaċa bliḋ, aġuṙ le ṙean ṡaċa ḋiġe aṙ ċeana[4]], aġuṙ an ṫan ḃa haoiḃinn ḋóiḃ aṡ an ól ḋo ṙo laḃaiṙ aon ḋíoḃa ḋo ġuṫ móṙ ḟollṡ-ġlan, aġuṙ iṙ eaḋ aḋuḃaiṙṫ: [5]

"An ḃṙuil ḋíṙ aġuṙ ṙiċe ó ṙo ṡo Móiṙ-Ġṙéiġ iṙ ḃinne iṁá an ḋíṙ aġuṙ ṙiċe aṫá ṙe ceol aġuṙ ṙe h oiṙṙḋeaḋ an ḋoiġe-ṙe anoṁ?"[6] aṙ ṙé, ".i. An Conán Maol, Ruaḋ Ó Raḃaṙṫaiġ, Diaṙmuiḋ Ó Ġiollaġáin, aġuṙ Coṁmaċ Ó Cṙaoiḋeaġáin,[7] Taḋg Ó Cóṁḋáin,[8] aġuṙ uiṁiṙ eile naċ n-áiṁṁiṁ ṙóṙ?"

"Ní ṙaoilṁinne ṡo ḃṙuil," aṙ cáċ ṡo cóṁċoiṫċeann.[9]

2. Aċṫ aṙ ṁbeiṫ ḋóiḃ aṙ an ṡcoṁṙáḋ ṙoin ḋo ċonncaḋaṙ óṡlaċ caol-ṙiaḃaċ iṙṫeaċ ċuca ṡaċa nḋíṙeaċ ṡan ḟuiṙeaċ, aġuṙ leaṫ a ċlaiḋiṁ noċtuiġṫe taoḃ ċiaṙ ḋe.[10] aġuṙ ṙean-ḃṙóṡa lán ḋ'uiṙṡe aṡ ṙeaḋalaiġ uime[11], aġuṙ ḃáṙṙ a [ḋá] ċluaṙ amaċ ṫṙé n-a ṙean-ṫṙuanaiġ,[12] aġuṙ ḃunnṙaċa ḃonn-loiṙṡṫe coill i n-a leaṫ-láiṁ.[13]

"Ṡo mḃeannuiġe Ḋia ḋaoiḃ,"[14] aṙ an ceiṫeaṙnaċ.

"Ṡo mḃeannuiġe Ḋia ḋuiṫ-ṙe,"[15] aṙ Ó Ḋóṁnaill.

"Cá ṫaoḃ aṙ a ṫṙáṅgaiṙ, a óṡlaoiċ anaiṫniḋ?" aṙ Ó Ḋóṁnaill.[16]

"I nḊún Monaiḋ i mḂaile ṙíoġ Alḃan ḋo ċoḋlaṙ aṙéiṙ," aṙ ṙé: "ḃím lá i nÍle, aġuṙ lá i ṡCinnṫíṙe, lá i Manainn, aġuṙ lá i Raċlainn, aġuṙ lá eile aṙ Fionnċaṙṫ na Foṙaiṙe aṙ Sliaḃ Fuaiḋ. Ḋuine beaġ ruaṙaċ ṙiuḃaiṙ mé,[17] aġuṙ i n-Oileaċ na Ríoġ ṙuṡaḋ mé [aġuṙ aġaṫ-ṙa aṫáim anoiṙ]," aṙ ṙé, "aġuṙ aṡ ṙin mo ṙġéala féin ḋuiṫ, a Ui Ḋóṁnaill," aṙ an Ceiṫeaṙnaċ.

3. "Ṡoiṙḋ an ḋóiṙṙeóiṙ ḋo láṫaiṙ ċuṡainn," aṙ Ó Ḋóṁnaill.

Do ghoireadh an doirreóir do láthair Uí Dhómhnaill, agus d'fiafruigh Ó Dómhnaill de, "An tura do leig an fear go hteach?" ar sé.

"Dar Rí flaithe Dé," ar an doirreóir, "ní facaidh duine ar bith é go foighe anoir."

"Leig thall é, a Uí Dhómhnaill,"[18] ar an Ceithearnach, "oir ní fuil liom-sa[19] a theacht isteach ina a dhul amach arís [an tan is áil liom[19] féin]."

["Suidh síos," ar Ó Dómhnaill.

"Suidhfead nó ní fuidhfead," ar an Ceithearnach, "oir ní dhéanaim níos mó ar bith acht mar is áil liom féin."

D'éirt Ó Dómhnaill fuil gan freagra dó, oir b'iongnadh leis cá cineál duine bíadh ann do thiocfadh isteach isin dún gan doirreoir ná neach eile dá faicsin ag an doras, no go dtarla i n-áras Uí Dhómhnaill, agus do bíodar an lucht ealadhan go géar-fúileach ag féachaint fair.]

4. "Seinn fuid duinn, [a] Uí Raghallaigh,"[20] ar an Ceithearnach. Do fheinn [Ua Raghallaigh port ceóil ar chómhaidhe an Cheithearnaigh].

"Seinn fuid duinn, a Diarmaid Uí Ghiollagáin," ar sé.

Do feinn [Diarmuid duan agus deich-ceol dó].

"Seinn fuid duinn, a Cormaic Uí Chraoidheagáin,"[21] ar an Ceithearnach.

Do feinn Cormac Ó Craoidheagáin mar an gcéadna.

[Acht ceana, do feinneadar na raoithe sin uile cuir agus puirt, rinnceadha riubladha taisgeanta taithneamhacha, agus cuirleanna ceoil-binne cruite, go gcuirfidís daoine i n-a gcodladh le fuaim an ceóil fín-binn fíde do feinn siad.[22]]

Do labair an Ceithearnach iar sin, agus is eadh adubairt, "Dar go deimhin," ar sé, "ó do chuala mé féin tuaraisg-báil Dhelrebuh agus Sátan, agus Abiron, agus Iób, agus Set, agus Damhlaigh, agus phionnaidhe puiblidhe dubha doirche duibhéallacha íochtair ifrinn[23] ní chuala aniamh ceol budh mheara ná nib-re."

5. "Seinn féin duid, a Cheithearnaigh," ar Ó Dómhnaill.

"Do-ghéan nó ní dhéan," ar an Ceithearnach, "oir ní dhéan acht mar is áil liom féin."[24]

Do ghlac an Ceithearnach an chláirseach ar dheisead laoi. Ó do chuala fonn aitir na gcnocaibh, mar atá Forfgur Fionn Mac Seasnaidh Finn,[25] agus Seannach Ó Doighe,[26] agus

Suanaċ Mac Seamaiṙ, agus ṙgológ Cille Cuilinn, agus bacaċ Ḃinne Boṙainn,[27] óiṙ iṙ iaḋ-ṙan do ċuiṙeaḋ na cleaṙa cómċoiṫċeanna le' ṙcuiṙṫiṙ cáċ ċum ṙola, agus aṙoile do ċum ṙáiṁḋe, agus ṫionṙ eile do ċum coḋalta, ni ċuala ceol buḋ ṙéaṙṙ ná ceol an Ċeiṫeaṙnaiġ; ṙiṙ ṙonta agus mná le naoiḋeanaiḃ, agus laoiċ aṙ n-a leaḋaḋ, agus cuṙaiḋ aṙ n-a ṙcṙéaċtnuġaḋ, aoiṙ ṙonta agus ṙalaiṙ agus ṙéaṙ-eaṙláimte an ḋoṁain ṁóiṙ, do ċoḋlaḋaoiṙ ṙe ṙoṙaṙ an ċeóil ṙiṙeaċtaiġ ṙiṙ-Ḃinn do ṙeinn an Ceiṫeaṙnaiġ an tan ṙin.[28]

6. "Iṙ ḋuine binn ṫú, a Ċeiṫeaṙnaiġ," aṙ Ó Ḋóṁnaill.

"Ḃiṁ lá binn agus lá ṙeaṙḃ," aṙ an Ceiṫeaṙnaċ.

Do[29] ċaiṫeaḋaṙ ṙeal ḋá n-aimṙiṙ ṙe ceol agus ṙe n-aoiḃneaṙ go ḋtaiṁic am ṙuiṙeáṙa ċuca. Do cuiṙeaḋ iaṙṙaiḋ aṙ an Ceiṫeaṙnaċ do ċum ṙuiṙeáṙa do ṫéanaṁ, agus ṫaiṁic an ṙeaṙ ṙṁṫeoiṁa ḋ'ionnṙuiġe an Ċeiṫeaṙnaiġ, agus aḋuḃaiṙt leiṙ,[29] "Éiṁiġ i ṙcumaiḋ agus i ṙcuiḃṙeann Uí Ḋóṁnaill," aṙ an ṫeaċtaiṙe.

"Ni ṙaċa," aṙ an Ceiṫeaṙnaċ, "óiṙ iṙ miṫ i ṙcum ċroċaiṙe ealaḋa ṁaiṫ aġ ḋuine ġṙánna,[30] agus ni ṙaċa mé ṫaiṁ ṙo ṙuaṙ; leiġeaḋ ṙiaḋ a maiṫ anuaṙ oṁ [má'ṙ miaṅ leo]."

Do cuiṙeaḋ ionaṙ agus aṫáṅ [agus léiṁe ṙiaḃaċ] agus maṫal ḋonn leiṙ an ḃṙeaṙ ṙṁṫeoiṁa ċum an Ceiṫeaṙnaiġ.

"Aġ ṙin cuiaiḋ aġaṫ," aṙ an ṫeaċtaiṙe, "ḋo-ḃeiṙ Ó Ḋóṁnaill ḋuit."

"Ni háil liom í," aṙ an Ceiṫeaṙnaċ, "óiṙ ni ḃéiḋ aon niḋ ṙe n-a ṁaoiḋeaṁ aġ an ḋuine maiṫ oṁ go bṙáṫ."

7. Do cuiṙeaḋ ṙiċe maṙcaċ aṙ n-a ṙceanġal i n-aṙm agus i n-éiḋeaḋ agus óṙ cionn ṙiċeaḋ ġallóġlaċ do ġaċ ṫaoiḃ ḋe amuiġ agus iṙtiġ um ḋoiṁṙiḃ an ḋúṁ, óiṙ ḋ'aiṫniġeaḋaṙ náṙ ḋuine ṙaoġalta aṙ ċoṙ 'ṙa' biṫ é.

"Cṙéaḋ do ḃ'áil liḃ ṁṙ ṙúḋ?" aṙ an Ceiṫeaṙnaċ.

"Do ḃ'áil linn ḋuṙa do ċoṁṁéaḋ," aṙ Ó Ḋóṁnaill.

"Oaṙ Ri ṙláiṁe Dé," aṙ an Ceiṫeaṙnaċ, "cé maiṫ ṙiḃ-ṙe iṙ ḃuṙ ġcoṁṁéaḋ ni haġaiḃ ċaiṫṙeaḋ mo ṗṙoṁn amáṙaċ."

"A Aoṁ Mhic Dé! cia heile?" aṙ Ó Ḋóṁnaill.

"I ġCnoc Áine," aṙ an Ceiṫeaṙnaċ, "ṙé ṁíle amaċ ó Luimneaċ,[31] áiṫ a ḃṙuil Seaṫan Mac an Iaṙla Deaṙṁuṁan."

"Dáṁ láiṁ Uí Dómhnaill,"[32] ar Gallóglach díoḃ as labairt, "dá brágaimn féin tú as cur aon cuid díot go maidin do-géanaimn meall comḋuinn díot ar lár le cúl na tuaige-re."

[Is annsin ḋug an Ceiṫearnach láṁ fá'n gcláirṁiġ], agus do feinn cuid, agus puirt, agus cuirleanna ceóil: fir gonta, agus mná le naoideanaiḃ, agus laoiċ an n-a leadradh, agus cuiraiḋ an n-a gcréaċtnugaḋ, aoir oċaiṁ[33] agus galair agus géar-earláinte an domhain móir do ċodladaoir le fogar an ceóil firéaċtaiġ fír-ḃinn[34] do feinn an Ceiṫearnaċ an tan sin.

8. "Cá bruilti, a luċt an bagair móir?" ar an Ceiṫearnaċ, "atáim-se as dol amaċ cugaiḃ."[35]

Mar do ċuala an Gallóglaċ céadna, do labair ó ċúr, na briatra rom an Ċeiṫearnaiġ, [go éirig i n-a fearaiṁ] agus do tóg a ḋuaġ agus do buail an fear fá neara dó i gcruit an Ċeiṫearnaiġ, [gur ṫreargair go lár é].

Do rinne an dara fear le n-a comġoire féin mar an gcéadna. Acht atá ní ċeana, do ḋuiṫeadar uile do cúl na tuaige fria a céile.[36]

Do léig an Ceiṫearnaċ do ċum an dorais é, agus adubairt, "Do ċuireas cuid do ṁuinntir Uí Dómhnaill do ċum báir, agus do b'áil liom a n-aiṫbeogaḋ dó aris."

"Do baḋ maiṫ sin le déanaṁ, dá ndéantá-ra é," ar Ó Dómhnaill.

"Do-géanad gan ċontaḃairt," ar an Ceiṫearnaċ, "agus as ro luiḃ duit-re, agus cuimil do ċarḃad uaċtarach gaċ fir aca í, agus éireóċaiḋ siad slán aris."

9. Do leig an Ceiṫearnaċ ċum siuḃail é, agus ní ḋeasma fgur no comnuiḋe go raiḃ i mbaile Seaṫain Mhic an Iarla.

[Ċarla Seaṫan Mac an Iarla, .i. Iarla Dearṁuman, an tráṫ sin i n-aonaċ agus i n-árḋoireaċtar ar faiṫċe a ḋúm agus a ḋeaġ-ḃaile féin.]

An tan do b'aiṫne do Seaṫan ar faiṫċe a ḋúm go bracaiḋ an Ceiṫearnaċ caol-riabaċ dá foiċin gaċ ndíreaċ, agus leaṫ a ċlaiḋiṁ noċtuigṫe do'n taoiḃ ċiar de, agus rean-bróga lán d'uirge as readalaiġ uime, agus bárr a [dá] ċluair amaċ tre n-a rean-truanaiġ, agus bunnraċ ḃog ḃonn-loirgṫe ċuilinn i n-a leaṫ-láiṁ [aige].

10. "Go mbeannuige Dia duit, a Seaṫain Mhic an Iarla," ar an Ceiṫearnaċ.

"Go mbeannuighe Dia duit-re," ar Seathan. "Cá háit a rabair anoir, a Ceitheamaigh," ar Seathan.[37]

"I mbaile Uí Dhónnaill do chodlar aréir," ar sé, "agus i nDún Monaidh, i mbaile Ríogh Alban, an oíche roimhe sin. Bím lá i n-Íle agus lá i gCinntíre, lá i Manainn, agus lá i Raghlainn, lá ar Fhionnéagan na Forairne ar Shliabh Fuaid: duine beag fuarach fiubhail mé agus i n-Oileach na Ríogh a fugadh mé. [Agus annsa agat anocht athám, a Mhic an Iarla," ar sé].

"Cár ghabair chugainn annso?" ar Seathan Mac an Iarla.

"Ó Bar Ruaidh Mhic Móirne Moill fuar a fáidheadh béal Átha Seanaigh, go Drombair, go Dubh, go Sruth an Tobair Ghil fuar a fáidheadh Sligeach, agus go Caomhalainn an Chorainn, agus go Cruachan Maighe hAoi, agus go Magh Mucfhámha, agus athám annso anoir, a Sheathain Mhic an Iarla," ar sé.[38]

"Créad is ainm duit-re?" ar Seathan.

"Dubhartán Ó Dubhartáin m'ainm-re agus mo fhlonneadh," ar an Ceitheamach.

"Créad is ealadha duit, a Cheitheamaigh?" ar Seathan.

"Seinnim níth agus léighim níth éigin."[40]

11. Do chuaidh an Ceitheamach isteach [agus do niaidh-ghlan a chorp] agus d'ól deoch, agus do chodail, agus do bhí 'san chodladh sin go dtainic an tríath céadna ar n-a mháruch.[41] Thainic Seathan dá ionnsaighe, [agus do labair sé leis go mín muinnteardha,] agus is eadh adubhairt:

"Is fada do chodladh, a Dhubhartáin," ar sé, "agus ní dá chuir i n-ionadh oirt athám-re, óir do b'fada do fiubhal inné. [Acht dubhairt[42] go rabair thréighthead ar leadhraibh agus ar chláruigh, agus bad mhaith liom do chloisteal," ar Seathan.

"Athám-re thó-thréighthead is na healadhnaibh sin go deimhin," ar an Ceitheamach.]

Tugadh cláruighead dá ionnsaighe agus níor fhemn aon phort uirthi.

Tugadh leabar dá ionnsaighe agus níor léigh aon focal ann.

"Nach mór an náire duit bréag do dhéanamh," ar Seathan.[43]

"Do rinne mé an uiro do bhréig," ar an Ceitheamach.

"Do ṡinne mé féin ṡann duit," ar Seaṫan.
"Abair do ṡann," ar Dubarṫán.

"Mac mór an ċluiċe dó
Mac feimneann 'r nac léigeann leabar,[44]
Dubarṫán Ó Dubarṫáin
'S gan aon focal dá meabair."

12. Mar do ċuala Dubarṫán é féin dá aiṫriugaḋ agus dá imḋearbaḋ do ġlac an ċláiṙeac[45] ċaoin-ṫéaḋaċ agus do ṡeinn cuiṙ agus puinṫ agus rligeaċa reanma, agus aḋbann ciuil, agus cuirleanna binne taiḋiúire: ṙir gonta agus mná ṙe naoiḋeanaiḃ, laoiċ ar n-a leaḋraḋ agus cuṙaiḋ ar n-a gcréaċtnugaḋ, aoir gonta agus géar-earláinte an doṁain do ċoṫlaḋaoiṙ ṙe foġar an ċeóil ṙíreaċtaiġ ríṙ-binn do ṡeinn an Ceiṫearnaċ an tan ṙin.[46]

"Ir duine binn ṫú, a Ċeiṫearnaiġ," ar Seaṫan.

"Dím lá binn, agus lá rearb," ar an Ceiṫearnaċ.

Do ṙug ré ar ṡean-leabar ṡeanċuiṙ Seaṫain Mhic an lagla annṙin, agus do léig ré ríor an leabar go ṙtuamaċ ṙtuiḋéaṙṫaċ blarta binn-bṙiaṫraċ.[47]

[D'éiṙ meaḋon lae] do ċuaiḋ an Ceiṫearnaċ le Seaṫan do ṙgaiṙḋeóṙaċt tar mhaoilinn ċnuic do bí ar agaiḋ an baile.[48]

"A Dubarṫáin, an ṙaiḃ tura amaiṁ ṙoiṁe ro ar an gcnoc ro?" ar Seaṫan.

"Do bíor gan ċontaḃairt," ar Dubarṫán, "i gcuiḋeaċta duine mait ar a nḋeaċaiḋ cliú ṙiaḋaiġ agus ċaoiṁ-ṙealga [agus ṙian-ċorcair i n-alloḋ] .i. Ṙionn Mac Cumhaill, agus do cuiṙeaḋ ṙiaḋ ṙaiteaċ ṙoluaimneaċ ċugainn tar mhaoilinn an ċnuic reo amaċ, agus do leanaḋar dá gaḋar déag agus a gcoimlion ṙin do ċonaiḃ[49] do bí ag maiṫib na Féinne é.[50]

13. Do bí an Ceiṫearnaċ ag múnaḋ na rligeaḋ i n-ar gaḃ an ṙiaḋ do Seaṫan, agus an dara péaċain ṫug Seaṫan ṫairiṙ ní raiḃ a ṙior aige cá háiṁ do'n doṁan i n-ar gaḃ Dubarṫán uaḋa.[51]

[Gluaiṙear an Ceiṫearnaċ agus ní ḋearna ror nó ṙriocṫairiṙeaṁ no go raiḃ i Sligeaċ.]

An tan do b'aiṫne do Conċubar Sligiġ ar faiṫċe a

dúm agus a deaġ-baile féin go bfacaid an Ceiteamnaċ caol-fiadhaċ dá foiċim gaċa ndíreaċ agus leaṫ a ċiaróm noċtuiġṫe do'n taoiḃ ċiar de, agus fear-bhóġa lán d'uiṙge ag feadalaiġ uime, agus báṁ a dá ċluar amaċ tré n-a fear-thuamaiġ, agus boġa agus boiġán faiġead aige.

11. "Go mbeannuiġe Dia duit, a Uí Conċubair," arṙ' an Ceiteamnaċ.

"Go mbeannuiġe Dia duit-se," ar Ó Conċubair.

"Cá fiadhaṁ aréir?" ar Ó Conċubair.

"Do bí mé aréir i dtoiġ Seaċain Mhic an Iarla Dearṁhuṁan, agus an oíḋċe roṁe sin i mBéal Áṫa Seanaiġ i mbaile Uí Dhonnaill, agus an oíḋċe roṁe sin i nDún Monaiḋ i mbaile Ríoġ Alban: bím lá i Manainn agus lá i Raċlainn, lá i n-Íle agus lá i gCinntíre, lá eile ar Fionnċaṁ na Foṙaire ar Sliaḃ Fuaiḋ: duṁe beaġ fuaṁaċ fiuḃail mé."[52]

"Cá haiṁm atá ort?" ar Ó Conċubair.

"Fiolla Dé m'ainm," ar an Ceiteamnaċ.

15. Cá huair ir cá haiṁsir sin aċt Ó Conċubair a ḃeiṫ ag dol do dhíoġail ċléiḃin na Caillíġe Connaċtaiġe ar an gCaillíġ Muṁan, agus fluaġ agus foċṙaiḋe cruṁn aige.

Aduḃairt Fiolla Dé go mbéaḋ pé féin ṁar Ó Conċubair.[53]

"Go deiṁin ní béiḋ do léiṫid do ċeiteamnaċ fheaṙṫa ṁar Ó Conċubair," ar ógláċ do ṁuinntir Uí Conċubair féin.

"Go deiṁin," ar Ó Conċubair, "béiḋ Fiolla Dé liom, agus cféad é an tuaṁaṙdal iaṙṙas tú orm?"

"Ni iaṙṙfaḋ ort," ar Fiolla Dé, "aċt gan leaṫ-ċuma do ḋéanaṁ orm [an feaḋ bím féin ṁor."

"Do ġeaḃair sin," ar Ó Conċubair.]

16. Fluaiṙear Ó Conċubair agus a fluaiġte, agus a foċṙaiḋe, agus Fiolla Dé leo, agus ní dheaṁadar coṁṁuiḋe go raḃadar i gCúiġeaḋ Muṁan, [go dtugadar fseiṁeill tri lá i ndiaiḋ a ċéile imeaṙg Muṁneaċ aṡá fiad, agus ag bfeiṫ leo gaċ ni ba hionaiṙtin, agus ag cruṁniuġaḋ a mbó ir a ġcapall ir a dtréad go haoiṁonaḋ. Fuaiṁeadar tri ḃa bheaca agus tarb maol na Caillíġe Muṁniġe, agus dus Ó Conċubair iad sin do'n Caillíġ Connaċtaiġ i ndíoġail a ċléiḃin].

Do leanadar a fuid i nDá Cúigeadh Mumhan iad, agus do bí marbad agus argain dá déanamh ar muinntir Uí Conchubair.

Do labair Giolla Dé le Ó Conchubair ag rádh, "bíodh bur nogha agaibh," ar sé, "na creacha do thiomáin nó an tóir do corg."

"Is eadh ar nogha," ar Ó Conchubair, "na creacha do thiomáin."

17. Filleas Giolla Dé ar an tórmaighe, [agus bogha agus ceithre raighe ficead leis], agus ní fuair cómhgadh iomlán ar aon raighe dá fuair aige, agus do marbad naoi naonbair [do Muimneachaibh] do gach uicar dá gcaitheadh sé. Do bhuail donas beag eile ar muinntir Uí Conchubair: dá mbeith a bhfacadar amach i ngeall air uatha ní thiomáineadaoir na creacha uicar raighe.

Do cuireadh duine i gcomhne Giolla Dé [ag iarraidh air an chreach do thiomáin.]

Tainic Giolla Dé dá n-ionnsaighe agus do chuaidh mar luas áinle no feirbe i dtimcheall na gcreach, agus do bí ag tiomáin go dian déin-mheanmnach.

[Mar do chonncadar na Muimnigh an Giolla Dé ag tabairt a cúil dóibh do theifnigeadar i ndiaidh Fear gConnacht go rabadar ag a marbad gan choigilt ionnus gur ab éigin do'n Giolla Dé filleadh ar an tóir arís], agus ní fuair acht gach sé feacht aige roimh na creacha agus an tóir go dtángadar i ngar do Shligeach agus gur fill an tóir uatha.

18. Do ghlac tart mór Ó Conchubair tar éis a arduair agus a imtheachta, agus do chuaidh irtheach [roimh cách] agus d'ól deoch, agus nior chuimnigh ar Giolla Dé, agus tainic Giolla Dé dá ionnsaighe iar sin, agus adubairt fris, "Athaim féin ag glacadh mo cheada agat, a Uí Conchubair," ar sé.

"Ná déana sin," ar Ó Conchubair, "agus, má's fá'n dig a d'ól mise atá tú [ag imtheacht], do-béara díol is féarr má i duit ar a son, óir do-béarad inghean glan atá agam duit agus leat m' oighreachta agus m' fhineachair ó mo lá féin amach."[54]

"Maith í," ar an Ceithearnach, "má tá sí glan nó má tá sí ghránna, béidh sí agam nó ní béidh, agus dá dtugthá t'oighreacht uile dam ní ghlacfainn uait í, ó nár chomhall

tú an ní ro ɡeallair dam, agus do rinne mé péin rainn duit, a Uí Conċubair." ar an Ceiċeamnaċ.

"Abair do rainn," ar Ó Conċubair.

"Leaċ-cuma ar Ɡiolla Dé,
Neam-ċumaoin do'n té do-ní;
Innir uaim do'n ṗlaiṫ ɡo lí
Naċ maiṫ an bṫeiṫ do ruɡ an rí.

"Ní mire naċ ṗaċaḋ leo
I ɡcoinne na mbó ɡo Tráiɡ Lí;
Ɡibé neoċ do ċoirɡṫeaḋ an tóir
Níor bṫeiṫ cóir é beiṫ ɡan ní.

"Dá mbéinn-re ir Murċaḋ Ó Bruain
Aɡ ɡabáil ɡiall 'r aɡ déanaṁ creaċ
'S aɡ toḃaċ cíora an doṁain móir,
Ní ċiuḃrainn-re dó aċt [a] leaċ."[55]

Ṗéaċain dá dtuɡ Ó Conċubair ċairr níor b'ṗior dó cá háiṫe do'n doṁan i n-ar ɡaḃ Ɡiolla Dé uaḋa.[56]

19.[57] Dála an Ċeiċeamnaiɡ do léiɡ ċum riuḃail é agus ní déanna por nó coṁnuiḋe ɡo ndeaċaiḋ do ċum toiɡe ceannaiḋe do bí rae Cúiɡ Mbliaḋnaiḃ roiṁe rin i reirɡ ɡalair agus leanna duibe ɡur ṗáruiɡ ar uṁir áiruiɡṫe do léaɡaḃ agus d'ṗiriḃ agus do ḋoċtúirib ṗíor-ṗóɡlaṁċa i n-ealaḋam léiɡir leir an bṫaṫ rin d'aimrir.

Do ċuaiḋ an Ceiċeamnaċ do ċum an doṙair, agus d'iarr ṙorɡlaḋ, agus d'ṗiarṙuiɡ an doirreóir créad é an duine é.

Aṫuḃairt an Ceiċeamnaċ ṙir ɡur b'áḋḃar léaɡa é.

"Ní ṁeaṙaim," ar an doirreóir, "ɡo bṙuil ṡnoċuiɡe ar biṫ aɡat annṙo, óir ir iomḋa liaiɡ maiṫ agus ṙiriɡ agus doċtúir annro roṁat, agus ní bṙuil maiṫ ar biṫ aca dá ḋéanaṁ do'n ċeannaiḋe."

"Déana ċura oirċill daṁ-ṙa ṙir an ċeannaiḋe agus ṙéaċ an leiɡṙe ré irteaċ mé."

20. Do ċuaiḋ an doirreóir ċum an ċeannaiḋe, agus ro innir dó ɡo raiḃ a léiċeiṫ rin d'áḋḃar léaɡa 'ran doṙur.

"Léiɡ irteaċ é," ar an ceannaiḋe. "Cá ṙior duinn naċ é do léiɡeóraḋ rinn."

Do léigeadh an Ceiteamach isteach, agus d'fiafruig de cá raib sé.

"Do bí mé aréir i Sligeach i mbaile Uí Conchubair, agus an oíche roimhe sin i dtoig Seachain Mhic an Iarla Deas-Mumhan, agus an oíche roimhe i nDún Monaidh i mbaile Riog Alban. Dim lá i n-Íle, lá i gCinntire, lá i Manainn, lá i Rachlainn, agus lá ar Fionnchaim na Fomaire ar Sliabh Fuaid. Duine beag fuarach fiubhal mé, agus i n-Oileach na Riog a fuigeadh mé."

"Cá hainm atá ort?" ar an Ceiteamach.

"Atá orm-sa 'Diarmuid na Dige Móire,'" ar an Ceiteamach, "agus créad é an luach léigir do-béanar dura dam-sa, má tá go léigeórad tú?"

"Ingean Glan atá agam-sa, agus leat m'oigheachta agus m'fheacair ó mo lá féin amach."

"Maith í," ar an Ceiteamach. "má tá sí glan, nó má tá sí glanna, béidh sí agam-sa nó ní béidh."

Do chuir Diarmuid d'fiachaib deoch fiona do thabairt dá iomraige, agus do chuir luach cúig bpunta do fhiorfiachaib ar an dig, agus adubairt, "Is do'n liag féin is cóir fiar blara na dige-se d'féachaint roimhe an oíche: mar sin cuir cóir dam-sa fiar blara na dige seo d'féachaint romhat-sa," agus iar sin tógbar an cupa chuige, agus níor fágadh aon bhraon ann gan ól.

"Cuir iomad go maith anoir, a Ceannaide, agus má chuirir allur díot do bhuim na dige seo d'ól mire béidh tú slán gan contabairt."

Do cuireadh mórán éadaig or crann an Ceannaide go raib sé cur allur de, agus tainic Diarmuid or a chrann, agus adubairt an rann mar leanas:—

"Éirigh, ná lean do luige,
Cuimhnigh méad mo mhór-dige,
Coiméad go cóir an trláimte,
Mór iotta na hearláimte."

22. Ro éirigh an Ceannaide, agus do rinne gáire mó-mór ar iongantaige leis é féin do beith slán agus gan aon bhraon do'n dig d'ól.

Ní deachma aon gháire ne cúig bliadhnaib roimhe sin.

"Is liom féin é' ingean, a Ceannaide," ar Diarmuid.

"Is deimin gurab leat," ar an ceannaide. Ro cuireadh fleadh mór ainm dá hullmhughadh d'éis an ceannaide agus do Diarmuid, agus an tan dob' ullamh an fleadh do léig an Ceiteamach ar siubal é agus leat a clairdhín noctuighe do'n taobh thiar de, agus fear-bhósa lán d'uirge ag feadalaig uime, agus bárr a dá chluar amach thé na fean-truanaig, agus an doirdán adhmáin aige dá rádh roime, agus ní deanna fgur no comhnuide go nderadh cum tige [Mhic] Eochadha, ollamh le dán, do bí mé seacht mbliadhnaibh[58] roime sin, agus a cor bhrite, agus gur fáguig ar Diomaid do léagaib, agus d'fhiglibh agus do dochtúirib léigir leis an bhfad sin d'aimsir.

23.[59] Do chuaid an Ceiteamach do cum an doruis, agus d'iarr forglad.

D'fharfuig an doirpeóir créad é an ealadha do bí aige. Adubairt-fean gurab'ádhbar léagha é.

"Go deimin," ar an doirpeóir, "is dóigheamh do coirg annso, óir is iomda liaig maith agus fhis agus dochtúir 'san tig seo romhat, agus ní dearnadar maith ar bith do coir Mhic Eochadha."

"Innis dó go bfuil mo léigheo-se d'ádhbar léagha 'san doruis."

Do chuaid an doirpeóir d'iompaighe Mhic Eochadha, agus d'innis dó go raib a léigheo sin d'ádhbar léagha 'san doruis.

"Léig isteach é," ar Mac Eochadha, "cá fios duinn nach dó atá i ndán ar léigheas."

Do léigeadh an Ceiteamach isteach, agus d'fharfuig Mac Eochadha de cá raib sé.

D'fhreagair an Ceiteamach é as rádh, "Do bí mé aréir i dtoigh Séamais a Dhúda, agus an oidhche roime sin i Sligeach i mbaile Uí Conchubair, agus an oidhche roime sin i dtig Seathan Mhic an Iarla Dear-Fhuinn, agus an oidhche roime sin i mBéal Átha Seanaig i mbaile Uí Dhónnaill, i nDún Monaro i mbaile Rioghe Alban an oidhche roime sin. Bím lá i n-Ile agus lá i gCinntire, lá i Manann agus lá i Rachlann, lá ar fhonncarn na Foraire ar Shiabh Fuaid: duine beag fuarach fiubal mé.[52] i n-Oileach na fioghe fuigeadh mé, agus as sin mo fgéala duit," ar an Ceiteamach.

24. "Cá hainm atá ort?" ar Mac Eochadha.

"Cathal Ó Céin m'ainm agus mo fhomeadh," ar an

Ceiṫeaṁnaċ, " aguṙ cṙéaṫ an luaċ léiġiṙ ġeaḃaṫ uaiṫ-ṙe má tá ġo léiġeóṙa me ṫú?"

" Do-ġeaḃa ṫú inġean ġlan[60] aṫá agam-ṙa, aguṙ leaṫ m'oiġṙeaċṫa aguṙ m'ṙineaċaiṙ ó mo lá ṙéin amaċ."

" Maiṫ í," aṙ an Ceiṫeaṁnaċ, " má tá ṙí ġlan nó má tá ṙí gṙánna, béiṫ ṙí agam nó ní béiṫ, aguṙ léiġ ṫuṙa ṫíoṫ an ġoṙṫaiġ aṫá ionnaṫ, aguṙ an ṫaṙṫ móṙ, aguṙ léiġeóṙaṫ-ṙa ṫú ġan ċonṫaḃaiṙṫ."

"Aṫá ṙin ionnam ġan amṙaṙ," aṙ Mac Eoċaḋa, " óiṙ iṫim ṫṙí ġneim, aguṙ ólaim ṫṙí ṫeoċa ṙoiṁe ċáċ, aguṙ iṙ cuma liom cṙéaṫ ṫo-ní cáċ ó ṙin amaċ."

25. Cíoḋṫṙáċṫ ṫo ġeall Mac Eoċaḋa ṫo Ċaṫal naċ n-ioṙṙaḋ gneim aguṙ naċ n-ólṙaḋ ṫeoċ aċṫ i n-éinṙeaċṫ ṙe cáċ ó ṙin amaċ.

Aṙ a haiṫle ṙin ṫuġ Caṫal luiḃ amaċ, aguṙ ṫo ċuimil ṫo ċoiṙ Mic Eoċaḋa í, aguṙ ṫ'ṙáġaiḃ ṙleaṁaim ṙlán-ċṙéaċṫaċ maṙ ṫo ḃí ṙoiṁe í.

" ṙaicim an ḃṙuil ṙiṫ agaṫ anoiṙ," aṙ an Ceiṫeaṁnaċ.

D'éiṁiġ Mac Eoċaḋa amaċ aṙ an ḃṙaiṫċe aguṙ ṫo cuiṙeaḋ ṙé ḋuime ṫéaġ ṫo na ṫaoimiḃ ḃa luaiṫe aguṙ ḃa ċiṙṫe ṫá ṙaiḃ 'ṙan mḃaile ṫo ċoṁlonn ṙṙiṙ, aguṙ ṫ' ṙáġaiḃ ṙé amuiġ iaḋ ṫo ṫaṙḃa ṙeaċa aguṙ ṙinn luaiṙ; aguṙ ṫo ġlac ṫaṙṫ an-móṙ é ṫaṙ éiṙ a ṙeaċa, aguṙ ṫ'ól ṫeoċ.[61] Aguṙ ṫo ġlac ṙeaṁġ Caṫal, aguṙ ṫ'iaṙṙ ṫaiṙḃeanaḋ na coiṙe ṫo ḃí ṙoillṡ aiṙ, aguṙ ṫuġ-ṙan ṙin ṫó, aguṙ ṫo ċuimil Caṫal luiḃ eile ṫi ṫo ḃí o náḋúiṙ conṫṙáiḋe ṫo'n ċeaṫ luiḃ, aguṙ ṫ'ṙáġaiḃ ḃṙiṙṫe í níoṙ mó nó maṙ ṫo ḃí an ċoṙ a ṙoiṁe, aguṙ ṫo ḃí Mac Eoċaḋa aġ caoi iṙ aġ ġeaṙán ġo móṙ, aguṙ aṫḃaiṙṫ Caṫal muna ḃeiṫ náṙ ċoṁall an ní ṫo ġeall ṙé naċ mḃṙiṙṙeaḋ an ċoṙ ṙin aiġe, " aguṙ anoiṙ cuiṙ ḃannaiḋe aguṙ cuiṙ ṙáṫa oṙṫ ġan ġneim nó ṫeoċ ṫo ċaiṫeaṁ aċṫ i n-éinṙeaċṫ ṙe ṫeaġlaċ an ṫiġe.

Do ġeall Mac Eoċaḋa ṫó naċ ṫeanaḋ.

Ṫuġ an Ceiṫeaṁnaċ luiḃ eile amaċ aguṙ ṫó ċuimil ṫo'n ċoiṙ ċéaṫna í, aguṙ ṫ'ṙáġaiḃ ṙleaṁaim ṙlán-ċṙéaċṫaċ í maṙ ṫo ḃí ṙoiṁe.

26. Iṙ annṙin aṫḃaiṙṫ an Ceiṫeaṁnaċ, " iṙ liom ṫ' inġean, a Mic Eoċaḋa," aṙ ṙé.

" Iṙ ṫeiṁin ġuṙaḃ leaṫ," aṙ Mac Eoċaḋa, aguṙ ṫo cuiṙeaḋ ṙleaḋ móṙ ċaoiṁ lán-aṫḃail ṫá uḷḷṁuġaḋ

ᴅ'ɪnʒɪn Mɪc Eoċaḋa aguʀ ᴅo Ċaṫal Ó Céɪm, aguʀ ᴅaʀ éɪʀ an ƥleaᴅ ᴅo ᴅeɪṫ ullṁuɪʒṫe ᴅo ċonnaɪʀc óʒlaċ ᴅo ṁuɪmnṫɪʀ Mɪc Eoċaḋa Caṫal Ó Céɪm aʒ ᴅul ᴅaʀ ṁaoɪlɪnn cɴuɪc ᴅo ᴅí aɲ aʒaɪᴅ an ᴅaɪle amaċ aguʀ ᴄaɪmɪc an ṫ-óʒlaċ ᴅ'ɪonnƥaɪʒe Mɪc Eoċaḋa aguʀ aᴅuᴅaɪɹc: "An lɪaɪʒ Ullṫaċ ᴅo ᴅí aʒaṫ," aɲ ɹé, "an mɪol monʒ-ɹuaᴅ ɹɹuʀ a ɹáɪᴅṫeaɹ an ʒeaɹɹƥɪaᴅ ɪɲ luaɪᴅe leɪɲ ɹɪn aʒ ᴅul ᴅaʀ ṁaoɪlɪnn na ᴅulċa úᴅ ᴄall amaċ ɪná ɹɪn."

"An ᴅeɪṁɪn ɹɪn?" aɲ Mac Eoċaḋa.

"Nɪ ᵬɾuɪl conᴅaᵬaɪɹc ann," aɲ an ṫ-óʒlaċ.

"Do ɹɪnne mé ɾéɪm ɹann ᴅo'n lɪaɪʒ Ullṫaċ ɹɪn," aɲ Mac Eoċaḋa.

"Aᵬaɪɹ ᴅo ɹann," aɲ an ṫ-óʒlaċ, aguʀ aᴅuᵬaɪɹc Mac Eoċaḋa an ɹann maɹ leanaɹ:—

"Lɪaɪʒ Ullṫaċ, ɪonṁuɪn lɪaɪʒ,
Maɹ ɪɹ ɪonṁuɪn Ullṫaċ ɾéɪm,
Mac an aṫaɹ ó Áɪᴅᴅ ᴄuaɪᴅ
Nɪ maɹʒ ɹuaɪɹ Caṫal Ó Céɪm."

27. Iomᴄúɾa an Ċeɪṫeaɹnaɪʒ ċaoɪl-ɹuᵬaɪʒ ᴅo léɪʒ aɲ ɹɪuᵬal é. aguʀ leaṫ a ċlaɪᴅɪɲ noċṫuɪʒṫe ᴅo'ɲ ṫaoɪᴅ ᴄɪaɹ ᴅe aguʀ ɹean-ᵬɾóʒa lán ᴅ'uɪɹʒe aʒ ɹeaᴅalaɪʒ uɪme, aguʀ ᵬáɹɹ a ᴅá ċluaɪɹ amaċ ᴄɪɲé n-a ɹean-ᴄɾuanaɪʒ aguʀ leaᵬaɹ ɪ n-a láɪṁ, aguʀ ᴅoɹᴅán aṁɹáɪn aɪʒe ᴅá ɹáᴅ ɹoɪṁe, aguʀ nɪ ᴅeaɹna ɾsuɹ nó coɲɲuɪᴅe ʒo ɹaɪᴅ ɪ mᵬaɪle Rɪoʒ Laɪʒean, aguʀ ᴅo ᴅeannuɪʒ ᴅó.

D'ɾɹeaʒaɪɹ an ɹí an ᴅeannuʒaᴅ maɹ an ʒcéaᴅna, aguʀ ᴅ'ɾɪaɾɾuɪʒ ᴅe cá ɹaɪᴅ ɾé.

D'ɾɹeaʒaɪɹ an Ceɪṫeaɹnaċ é, aʒ ɹáᴅ:—

"Do ᴅí mé aɾéɪɲ ɪ ᴅtɪʒ Mɪc Eoċaḋa, ollaṁ ɲe ᴅán, aguʀ ɪ ᴅtɪʒ Séamaɪɹ A ᴅlúᴄa an oɪᴅᴄe ɹoɪṁe ɹɪn, aguʀ ɪ Slɪʒeaċ ɪ mᵬaɪle Uí Ċonċuᵬaɪɹ an oɪᴅᴄe ɹoɪṁe ɹɪn, ɪ mᵬéal Áṫa Seanaɪʒ ɪ mᵬaɪle Uí Ḋoṁnaɪll an oɪᴅᴄe ɹoɪṁe ɹɪn, ɪ ᴅtɪʒ Seaᴅaɪṁ Mɪc an Iaɹla Ḋeaɹ-Muṁan an oɪᴅᴄe ɹoɪṁe ᴅeɪṫ ɪ ᴅtɪʒ Uí Ḋóɲnaɪll, aguʀ an oɪᴅᴄe ɪaɹ ɹɪn ɪ nḊúɲ Monaɪᴅ ɪ mᵬaɪle Rɪoʒ Alᵬan. Ḃɪm lá ɪ n-Íle aguʀ lá ɪ gCɪnnṫɪɹe, lá ɪ Manaɪnn aguʀ lá ɪ Raċlaɪnn, lá aɹ ɾɪonnᴄaɹɲ na ɾoɹɹaɪɹe aɹ Sluaᴅ Ruaɪᴅ. Ḋuɪne ᵬeaʒ ɹuaɹaᴅ ɹɪuᵬaɪl mé, ɪ n-Oɪleaċ na Rɪoʒ ɹuʒaᴅ mé, aguʀ aʒ ɹɪn mo ɾʒéala ᴅuɪṫ, a ɲíʒ," aɲ an Ceɪṫeaɹnaċ.

[" Cá hainm atá ort? " ar sí Laighean.

" Sgiolla Deacair is ainm dam," ar sé.]

28. Dála an ṁhóid do bí dá dearḃ-comhdalta déag aige, agus dar leó féin ní raiḃ i nÉirinn daoine buí ḃinne nó iad féin.[62]

" Seinnid ní éigin duinn," ar an Ceiteamnach.

Do feinn gach fear aca port.

" So deimhin féin," ar an Ceiteamnach, " ó do ċuala mé féin tuaraigḃáil Uelrebuḃ agus Abiron agus Dathlaigh, agus lób agus Set agus Aitinne, agus prionnraiḃe puiḃiḋe ḋuḃa doṁéa duiḃnéallach íoċtair aċ-fuair iffinn ní ċuala ceol buí measa agus buí feirḃe iná riú-re."[63]

Do labair an dearḃ-comhdalta fá fine[64] díoḃ agus is eadh adubairt:

"A Ceiteamnaigh fmeaiċa Sgánna, an linne adeir tú fin?"

" So deimhin," ar an Ceiteamnach, " gid fearḃ an t-aon ḋuine déag fin eile, nuair tuga bamairdeacht feirḃe oiċa uile."

29. Iar ċlos na mbuiḋean fin do'n dearḃ-comhdalta ċuig buille d'ionnraiġe an Ceiteamnaigh agus is é áit i n-ar ḃain an buille .i. dó féin, i n-a ceann.[65]

Ciodḋaċt, gach duine aca dá dtugad buille ċuige is é áit i n-a mbaineadh dó féin i scoir nó i láimh nó i mball éigin dá mballaiḃ fó fead, nó gur fágaiḃ an Ceiteamnach i scroiḃliġe ḃáir iad uile go ndeaċaid na fséala d'ionnraiġe an fíoġ, agus gur gabad an Ceiteamnach leó, agus gur fuġad do ċum na croiċe é, agus gur croċad é dar leó, agus dar éis fillead do ċum an ḃaile dóiḃ is é 'ceadh duine fuaimeadar romra an Ceiteamnach.

Do glacadar iongnadh mór de fin, agus do ċuaid daoine d'féaċain na croiċe, agus is é duine fuaimeadar innti .i. an dearḃ-comhdalta buí fine[66] ag Rígh Laighean.

Do fuġad ar an Ceiteamnach an aċuain agus do fuġad do ċum na croiċe é, agus do croċad é anís, agus d'filleadar do ċum an ḃai'e iar sin, agus is é an ceadh duine geiḃid romra iriġ .i. an Ceiteamnach.

30. Ni ḃfuil feidm dá ċur i ḃfad, óir do croċad dá dearḃ-comhdalta déag[67] Ríoġ Laighean fá fead i scruit an Ceiteamnaigh, agus d'fan an Ceiteamnach 'fan mball

an oróċe prin gan ċuróeaċar an ṗip ar a ċéile go ṫainic mairim ar n-a máraċ. Agur i gceann na hoe prin ċainic an Ceiṫearnaċ d'ionnṗaige an ríoġ, agur aṫbairt ṗir[68] "A ríġ Laigean," ar ré. "Do ċuireas féin do deaṁ-ċomṫalaiṫe do ċum báir, agur ṫob' áil liom a n-aiṫbeoġaḋ ḋuit aríṁ."

"Do baḋ maiṫ liom-ra prin do ṫéanaṁ, ḋá mbéaṫá-ra é."

"Do-ġéanaḋ gan ċontaḃairt," ar an Ceiṫearnaċ, agur ṫug luiḃ amaċ ar a haiṫle, agur do ċuimil do ċarḃaḋ uaċtarach gaċ ṗin aca i, agur d'ṗágaḃ pleaṁain plán-ċréaċtach iaḋ mar do ḃíoḋar roime.

31. Iomṫúra an Ceiṫearnaiġ do léiġ ċum ṗiuḃail é agur ní ḋearna rgur nó coṁnuiḋe go raiḃ i mbaile Taiḋg móir Uí Ċeallaiġ.[69]

An tan ṫob' aiṫne do Taiḋg mór Ó Ceallaiġ ar paiṫce a ḋúin agur a ḋeaġ-baile péin go bracaiḋ an Ceiṫearnaċ caol-ṗiaḃaċ ḋá ṡoiċm gac nóiṁeaḋ, agur leaṫ a ċlaiḋiṁ noċtuigṫe do'n taoiḃ ċiar de, agur ṗean-ḃróġa lán d'uirge as ṗeaḋalaiġ uime, agur báṗ a ḋá ċluar amuiġ ṫré n-a ṗean-ṫruanaiġ, agur mála cleaṗaiḋe paoi n-a argaill.

32. "Go mbeannuiġe Dia ḋuit, a Taiḋg móir Uí Ċeallaiġ."

"Go mbeannuiġe Dia ḋuit-re," ar Taiḋg.

"Cá háit a raḃair anoir?" ar Taiḋg Ó Ceallaiġ.

"Do bí mé aréir i mbaile Ríoġ Laigean, agur an oróċe roime prin i dtoiġ Mic Eoċaḋa, ollaṁ le háṁ, agur an oróċe roime prin i Sligeaċ i mbaile Uí Conċubair, agur an oróċe roime prin i mBéal Áṫa Seanaiġ i mbaile Uí Dóṁnaill, agur an oróċe roime prin i nDún Monaiḋ i mbaile Ríoġ Alban. Dim lá i n-Íle, agur lá i gCinntíre, lá i Manainn agur lá i Raċlainn, lá ar Fionnċarn na Foṁaire ar Sliaḃ Fuaid; duine beag ruaraċ ṗiuḃail mé,[70] agur i nOileaċ na ríoġ ṗugaḋ mé."

33. "Créaḋ ir ealaḋa ḋuit?" ar Taiḋg.

"Cleaṗaiḋe maiṫ mé," ar an Ceiṫearnaċ, "agur ḋá dtugṫá-ra cúig ṁaiġ ḋaṁ do-ġéanainn cleaṗ ḋuit," ar an Ceiṫearnaċ.

"Do-ġeaḃaiṁ gan ċontaḃairt," ar Taiḋg.

Do ġeaṗṗ an Ceiṫearnaċ tri ṗúine, agur do ċuir ar

ċlár a ḋeapnaimne iaḋ, agur aḋuḃairt pia Taḋg, "Séroṗe mé an piḃin úḋ i lár ḋo mo ḃoiṫ agur coinġeoḃaḋ an ḋá piḃin eile 'na ġcoṁnaiḋe."[71]

"Cá piaṫ ḋuimne naċ maiṫ an cleaṫ é," ar Taḋg. Do ginne an Ceiṫeapnaċ rin ag conġḃáil a ḋá ṁéar ar an ḋá piḃin imeallaċ. Do ṁol Taḋg an cleaṫ.[72]

"Ná fuil maiṫ ó Ḋia ag fear a ḋéanta ná ag fear a ṁolta," ar fear ḋo ṁuinnṫir Taiḋg, "agur ḋá ḃṗaġainn féin leaṫ na cúig mapg ḋo-ġéanainn an cleaṫ úḋ."

"Ó'n agam-ra ataá na cúig mapg," ar an Ceiṫeapnaċ caol-fiaḃaċ. "ḋo-ġeaḃa tú a leaṫ agur ḋéana an cleaṫ úḋ."

34. Do ġeapṙ Ceiṫeapnaċ Taiḋg tṙí piḃne. agur do ċuip ar ċlár a ḋeapnaimne iaḋ, agur do ċuip a ḋá ṁéar ar an ḋá piḃin leiṫ-imeallaċa oíoḃ, agur do b'áil leip an piḃin do ḃí i lár do ṙéiḋeaḋ ḋá ḃoiṫ, agur do ċuaiḋ a ḋá ṁéar tṙé ċlár a ḋeapnaimne, [amaċ ar ċúl a láiṁe], agur do ḃí ag ġul go móp agur ag béicṙiġ, agur gan cumar aiġe a ḋá láiṁ do ṙgaiṫaiṁ pé ċéile.

"Ob, ob.[73] a ḋuine." ar an Ceiṫeapnaċ, "ip míoṙtuamaċ an cleaṫ rin do puġnip, agur ní map rin do puġnear féin; aċt ċeana, ó ċailliṙ an t-aiṁġeaḋ do-ġéan-ra do léiġear. Cuimlear an cleaṙaiḋe luiḃ ice do'n láiṁ ġupab pláin i gcéaḋóip í.

"Ag rin cleaṫ agat, a Taiḋg." ar an Ceiṫeapnaċ.

"Maiṫ é go deiṁin," ar Taḋg.

35. "Dá ḋtugṫá cúig mapg eile ḋaṁ," ar an Ceiṫeapnaċ, "do-ġéanainn cleaṫ eile ḋuit."

"Do-ġeaḃaip go deiṁin," ar Taḋg. ["ip cia an cleaṫ rin? "]

"Doġṙaiḋ mé mo ċluap ar mo leiṫ-ċeann." ar ṙé. "agur béiḋ an ċluap eile 'ná coṁnuiḋe."

"Cá piaṫ ḋuimne naċ maiṫ an cleaṫ rin féin?" ar Taḋg.

Do ċuip an Ceiṫeapnaċ a láṁ ruap, agur do ḃoġ a leaṫ-ċluap ar a leiṫ-ċeann, agur do ċonġḃuiġ an leaṫ-ċluap eile 'na coṁnuiḋe.

"Ag rúḋ cleaṫ eile agat, a Taiḋg," ar an Ceiṫeapnaċ.

"Maiṫ é go deiṁin," ar Taḋg.

"Ná fuil maiṫ ó Ḋia ag fear a ḋéanta nó ag fear a ṁolta," ar Ceiṫeapnaċ Uí Ċeallaiġ, "agur muna

beiṫ an donar ofm-ra," ar ré, "do-ġéanaimn an cleas ó ċianaiḃ, agus do-ġéanad féin an cleas úd anoir gan ċontaḃairt."

"Faicim," ar an Ceiṫearnaċ, "ó do fáruiġ an cleas ó ċianaiḃ oft, déana an cleas anoir."

36. Do ċuir an t-óglaċ a láṁ ruar agus do b'áil leir a ċluar do ḃogaḋ ar a leiṫ-ċeann, agus ṫainic a ċluar ó'n leiṫ-ċeann leir, agus do bí ag caoineaḋ a ċluaire go mór.

"Ag rin cleas agat, a Ṫaiḋg, [aċt ir miocaḋaiḋ an Ceiṫearnaċ ro agat," ar an clearaiḋe].

"Maiṫ é go deiṁin," ar Ṫaiḋg, "ir é loċt ir mó liom-ra air gan mo ċeiṫearnaċ do beiṫ rlán."

"Ni hura liom-ra a ċur 'ran gcruṫ úd nó cluar do ċur air arír," ar ré.

Do rug[74] an Ceiṫearnaċ ar an gcluair agus ṫug urċar di ar an leiṫ-ċeann, agus do ċuir a ḃárr irteaċ agus a bun amaċ.

"Go deiṁin féin," ar Ṫaiḋg, "do b'feárr dó gan a ċluar do beiṫ air nó í beiṫ air mar rúd."

"Ir uiur liom-ra a ċur ar an gcaoi ċóir," ar an Ceiṫearnaċ.

Do rug an Ceiṫearnaċ ar an gcluair, agus do ċuir mar do bí an ċeaḋ uair í.

"Go deiṁin," ar Ṫaiḋg, "ni féarr mar clearaiḋe nó mar liaiġ (ṫú)."

37. "Dá ḋṫugṫá-ra cúig ṁarg eile dam," ar an Ceiṫearnaċ, "do-ġéanaimn cleas eile duit."

"Do ġeaḃair gan ċontaḃairt," ar Ṫaiḋg.

Iar rin ṫug an Ceiṫearnaċ mála amaċ ó n-a arġaill agus ṫug ceiṫre fíoda amaċ ar an mála ċlearaiḋeaċta agus do ṫeilg ruar i bfriṫiḋ na fiolmamainte í, agus do finne dréimire di,[75] agus ṫug ġearrfiaḋ amaċ [ar an mála céadna], agus do léig ruar annra dréimire é. Ṫug ġaḃar[76] cluair-ḋeirg amaċ arír, agus do léig ruar i ndiaiḋ an ġearrfiaḋ é. Ṫug cú faiceaċ foluaimneaċ amaċ agus do léig ruar i ndiaiḋ an ġearrfiaḋ agus an ġaḃair í, agus adubairt, "Ir baoġalaċ liom," ar ré. "go n-iorrfaiḋ an ġaḃar agus an cú an ġearrfiaḋ agus ni mór liom anacal do ċur ar an ġearrfiaḋ."

38. Ṫug annrin ógánaċ dear i n-éideaḋ ró-ṁaiṫ amaċ

ar an mála, agus do léig fuar i ndiaidh an Seanrgiaird agus an Gabair agus na con é.

Tug cailín álainn i n-éideadh pó-dear[77] amach ar an mála, agus do léig fuar i ndiaidh an Seanrgiaird, an Gabair, an ósánaig agus na con í.[78]

"Is doiġ d'éirig dam anoir," ar an Ceitearnach, "óir tá an t-ósánach as fuiġe le mo ṁnaoi, 7 an cú as creim an Seanrgiaird."

Do tarraing an Ceitearnach an tréimire anuar agus do fuair an t-ósánach as fuiġe leis an ṁnaoi, agus an cú as creim an Seanrgiaird aṁail adubairt.

"D'aiṫin mé rúd," ar an Ceitearnach.

Tug an Ceitearnach a clairdeaṁ amach agus do buail buille i gcomṁrac a cinn 'r a' coṫna ar an ósánach, agus do ṫeilg a ceann dá colainn.

39. "Is ṡniom mire rin do rinnir," ar Tadg, "agus gur faoiltear gur duine macánta tú roiṁe rin."

"Má tá gurab olc leat-ra do rinne mé an ṡniom úd, is urusa liom-ra a léiġeal dó anír," agus rad n-a rád rin dó do rug ar an gceann, agus is amlaid do cuir a cúl ar a aġaid, agus a aġaid ar a cúl.

"Cionnus do ṫaitniġeal an clear úd leat, a Tadg?" ar an Ceitearnach.

"Dar go deimin," ar Tadg, "do b'féarr dó a beit gan ceann nó a ceann do beit air mar rúd."

Do rug an Ceitearnach ar an gceann an aṫ-uair agus do cuir ar an gcaol cóir é, agus tug Tadg rice mairg dó, agus do rinne an Ceitearnach rann do Tadg annrin.

Do beir beagán, do beir móran,
Do beir fór na rice mairg;
Do beir ni d'fear gan ainm.[79]
Mian gac riog ar talaṁain Tadg.

40.[80] Do léig an Ceitearnach ar riubal é, iar nglacaḋ a ceada ag Tadg. agus is amlaid do bí ag imteacṫ agus leat a clairdeaṁ nocṫuiṫte do'n taoiḃ ciar de, agus fean-bṗóga lán d'uirge as feadalaiġ uime, agus bárr a dá cluair amuiġ tré na fean-truanaiġ, agus leabar i n-a láim, agus an dóṁdán amṁáin aige dá ṁáda roiṁe, agus ní dearna rgur nó coṁnuide go raib as toiġ Seadain Uí Dartáin agus do beannuiġ dó.

D'fiafaigh Seathan an beannughadh agus d'fiarfaigh de cá raibh sé.

"Do bí mé aréir," ar an Ceithearnach, "i dtoigh Thaidg Mhóir Uí Cheallaigh, agus an oíche roimhe sin i dtoigh Rioghlaoghean, agus an oíche roimhe sin i dtoigh Séamais Á Bhláca, agus an oíche roimhe sin i dtoigh Mhic Eochadha, ollamh le rádh, agus an oíche roimhe sin i dtoigh Seathain Mhic an Iarla Dearg-Mhumhan, agus an oíche roimhe sin i dtoigh Uí Choncubhair Shligigh, agus an oíche roimhe sin i dtoigh Uí Dhomhnaill, agus an oíche roimhe sin i nDún Monaidh i mbaile Rioghdhubhan. Dim tá i n-Íle, agus tá i gCinntire, tá i Raghlainn agus tá ar Fortaire ar Shliabh Fuaid. Duine beag fuarach fhuair mé, agus i n-Oileach na Rioghraidhe do fhuagh mé."

Iar sin tuigh mise d' ubhlaibh, agus meadar bainne reamhair chuige, agus d'ith a leor-dóthain díobh, agus ní fhuair duine cá háiridh d'áiridh an domhain ar ghabh an Ceithearnach ó shin amach.[81]

Finis.

VARIANTS OF THE TALE.

The following variants are chiefly from the *Silva Gadelica* version of the tale.

S.G. denotes a quotation from the *Silva Gadelica* version.
M. denotes a quotation or variant from my own MS., written by Patrick O'Pronty in 1733.
H. denotes a quotation or variant from Dr. Hyde's MS., also written by Patrick O'Pronty in 1763.

---

1. The title in the *S.G.* is Ceiteamnac Uí Dhómnaill, with the following as a sub-title—Eachtra an Cheiteamnaigh chaoil-mhaighe. nó Ceiteamnac Uí Dhómnaill do réir thuinge.

2. Aodh dubh mac Aodha Ruaidh mic Néill Gairbh mic Toirdhealbhaigh an Fhiona (*S.G.*). Thus it will be seen the Pronty MSS. place the story a generation farther back than the *Silva Gadelica* version.

3. A mhumntire mar aon agus a thalmhaine uile 'n-a dháil (*S.G.*).

4. The words or passages enclosed in square brackets are always quotations from *S.G.* and are passages which do not occur at all in *M.* or *H.*

5. Agus an tráth ba rúbaċ rathaċ roi-mheanmnaċ cáċ uile gcoitcinne ir ann do labhair Gallóglaċ do mhumntir Uí Dhómnaill agus ir eadh bo ráidh (*S.G.*).

6. "Dáir flán Dé," ar sé, ní fuil ar bo go múr toighe Ríogh Sgéige teaċ ir fearr ná an teaċ, &c. (*S.G.*).

7. Ó Ciarragáin (*S.G.*).

8. Ó Crúgadháin (*S.G.*).

9. No reply given in *S.G.*

10. Do'n daoi fiar dá ċóm is the reading of this in *M.* and *H.* every time it occurs. The reading in text is from *S.G.*

11. Agus an t-uisge as flubaighnaigh i n-a bhógaib (*S.G.*).

12. A fearbhan (*S.G.*). The MS. spelling of the form in our text varied between fean-truimnaidh and treas-raimhnaigh. See O'R., fuanaċ, a pall, plaid, a coarse mantle, a covering.

13. Agus tri gaeċe bosa bunloisgte cuilinn i n-a dearláin aige (*S.G.*).

14. "Go mbeannuighe Dia duit, a Uí Dhómnaill" (*S.G.*).

15. "Go mbeannuigh-ri Dia," ar Ó D. (*M.* and *H.*). The reading in the text is *S.G.*

16. "Cá h-áit a fhabair anoir, a Ceiteamnaigh," ar Ó D. (*M.* and *H.*) The reading in text from *S.G.*

17. Duine proróideaċ (*S.G.*).

18. "Leigidh tharaidh é" (*M.* and *H.*).

19. Linn (*S.G.*). It is curious in the *S.G.* version the *ceithearnach* refers to himself several times in the plural number.

20. A Conáin Maolruaidh Uí Raithbeartaigh (*S.G.*).

21. A Tadhg Uí Chruadhadáin (*S.G.*).

22. Do feinneadar na raoithe móra rin cuir agus puirt agus adhann ciuil, agus filteacha reanma, agus cuirleanna téadh-binne tiaghar (*S.G.* note from Eg. 164, f. 148).

23. Tuaragabáil Belgibub, Abiron, agus na pionnradha puibliche [*sic*] as imirt na n-iarann agus na n-óinidh i bfíri-íochtar irinn (*S.G.*).

24. From the beginning of paragraph 5 to this does not occur in *S.G.*

25. Fearghus Fionn mac Forgaile (*S.G.*).

26. Seannadh Ó Doighre (*S.G.*).

27. Dadach binne boidhche (*S.G.*).

28. This description and appreciation of the Kerne's music is spoken by O'Donnell in *S.G.*

29. From 29 to 29 does not occur in *S.G.*

30. Oir ní biadh adhbhar chodhaire ghránda theanadh caladha do dhaoinibh maithe (*S.G.*).

31. Dá mhíle déag ó Luimneach amach (*S.G.*).

32. Dar flán Dé (*S.G.*).

33. Aoir ghonta in *M.* and *H.*

34. An ceoil chaoinbinn thrithe (*S.G.*).

35. "Cá bfuilti, a Gallóglaigh," ar an Ceithearnach, "ro chuagaibh amach mé, agus teanaidh géarchoimheadh nó biadh ar fiubhal uaibh" (*S.G.*).

36. Ó ro' connaire cách iompoll uirchair an fir do thógbadar uile a dtuagha go fíochmar fírmhinneach i n-aghaidh an ceithearnaigh le héimeannaibh bhíoghmara ar amus a cinn. Gidheadh ir ar fear aca féin do tharla gach buille díobh rin. Ir amlaidh do chuir an ceithearnach na Gallóglaigh as gabáil do chúlaibh cuagh ar a chéile roimh marcaibh agus Gallóglach go mabadar uile i na gcorair chró. Tainic an ceithearnach gan fuiliughadh gan foighidheargadh fair d'ionnraighidh an doimhreóra agus adubairt fair fiche bó agus ceathrama d'fearann dtaor d'fágbáil ó Ó nDomhnaill do chionn a muinntire d'aithbeodhughadh: "agus cuimil an luibh-sí," ar sé, "do chaithedh nach tarlaigh gach fir díobh, agus éirighidh flán amhr." Do rinne an doimhreóir amhail cheagairg an ceithearnach dó agus fuair an fiche bó agus an ceithearna fearann ó Ó nDomhnaill an fon a muinntire d'aithbeodhughadh (*S.G.*).

37. "Cánar a dtangair, a óglaich," ar sé (*S.G.*).

38. His journey is described thus in *S.G.*: "O'ear Ruaidh Mhic Mhodhaim fiar a fáidheadh Sligeach agus go Maigh Luirg an Dagha agus do leithdoibh Chruachna Maighe hAoi agus do Magh Muchraithe do chíochaibh Ua gConaill Gabhra agus go roiche tura anoir, a Seaán mhic an Iarla," ar sé. It would appear that the reference to Béal Átha Seanaigh, Dhoibair and Shruth an Tobair Ghil which occurs in the text is omitted in *S.G.* through a printer's or scribe's error.

39. "Cá hainm atá ort?" ar mac an Iarla (*S.G.*).

40. This query as to his profession is not found here in *S.G.*

41. According to *S.G.* he only slept, ꝺo ꝺᵹáċ éiᵹꝺe ꝺo'n ᵹꝛéin aꝛ na máꝛaċ.

42. Do ċualaꝛ of *S.G.* has been changed to ꝺuḃꝛaꝛ as it would not suit the O'Pronty text, Seathan having already learned not from hearsay but from the Kerne's own lips what his accomplishments were.

43. According to *S.G.* Desmond's remark on finding that the Kerne could neither read nor play music was simply "ꝛ coꝛaṁail ᵹo nꝺeaċaiꝺ ꝺo ċeol ꝛ ꝺo léiᵹionn uaiꝺ, aᵹuꝛ aꝛ an áꝺḃaꝛ ꝛin ꝺo ꝺunnoꝛ ꝛann ꝺuiꝛ."

44. Uċ, a Ꝺia, ꝛ móꝛ an cú naċ léiᵹeann line leaḃaꝛ (*S.G.*) There are several other variants of this ꝛann given in *S.G.*

45. The leaḃaꝛ always comes before the cláiꝛꝛeaċ in *S.G.*

46. His performance on the harp is thus briefly described in *S.G.*: Do ꝼeinn ré ꝼꝛuaiꝛċeol caoinḃinn cuiꝛleannaċ ᵹo ᵹcuiꝛꝛeaꝺ aoꝛ ᵹaḷaiꝛ aᵹuꝛ ᵹéꝛeaꝛíainꝺe an ꝺoṁain ꝺo ċum ꝛuain aᵹuꝛ ꝛíoꝛḋ'ꝺuaḷꝺa ꝺe ꝼoᵹaꝛ an ċaoiṁḋeoil téiꝺḃinn tꝛíꝺe ꝺo ꝼeinn ré.

7. Do léiᵹ ré an leaḃaꝛ maꝛ ꝺo léiᵹꝛeaꝺ a ꝛaiꝺꝛ (*M.* and *H.*).

8. According to *S.G.* the cnoc was none other than Cnoc Áine.

49. Dá ᵹaḃaꝛ ꝺéaᵹ aᵹuꝛ ꝺá ċom ꝺéaᵹ ꝺo ḃí, ᵹc. (*M.*).

50. *S.G.* gives Fionn Mac Cumhaill's genealogy and recounts a number of the mighty men of the Fianna that accompanied him, and then thus describes the chase: Do ꝛuiꝺeaꝺ an ꝺꝛeilᵹ ꝛá'n ᵹcnoc ꝛo aᵹuꝛ ꝺo cuiꝛeaꝺ míol ṁuiᵹe ꝺe mullaiᵹiḃ, aᵹuꝛ ꝛionnaiᵹ aꝛ ꝛeaċꝛáin, aᵹuꝛ ḃꝛuic ꝛ ḃꝛoclaꝛaiḃ, aᵹuꝛ éin aꝛ eiꝛꝛiollaiᵹ, aᵹuꝛ laoiᵹ aꝛ n-a luaᵹáil linn, aᵹuꝛ ꝺo ᵹaḃaꝛaꝛ aᵹ éiꝛꝛeaċꝛ ꝺe ꝺoᵹáiꝛ na míleaꝺ, aᵹuꝛ ꝺe ꝛníoṁ na ꝛlaḃꝛaꝺ, aᵹuꝛ ꝺe ᵹoċaiḃ na nᵹaꝺaꝛ aᵹuꝛ ꝺe ᵹéꝛaꝛaċꝛ na nᵹilleanaꝺ, ᵹo nꝺeaċaiꝺ ꝛiaꝺ ḃalláċ ḃáinꝺeiꝛᵹ annꝛo ꝛiaꝛ ꝺeoṁainn, aᵹuꝛ ꝺo ḃí ioꝛaꝛ ꝺaṫa ann. Do leiᵹ Fionn a ꝛallċoin ꝺá innꝛaiᵹiꝺ .i. Ḃꝛan ceolḃinn, an ċú ᵹeal, aᵹuꝛ an ċú ċꝛón, Eᵹán aᵹuꝛ Mac an Ꝺꝛuim aꝛ léimneaċ luaṫ ꝺaꝛ (Sliaḃ) Luaċꝛa ꝛiaꝛ. Féaċaꝛ Seaán mac an laṁa ṫaiꝛꝛ ó ṫaoiḃ ḋeaꝛ ᵹo ꝺuaiḋ aᵹuꝛ ní ꝼaca ré an ceiṫeaṁaċ, aᵹuꝛ níoꝛ ḃ'ꝼioꝛ ꝺó cá háiꝛꝺ ꝺo áiꝛꝺiḃ an ꝺoṁain aꝛ ᵹaḃ ré uaiꝺ.

51. The narrative about Mac Eochadha comes in here in *S.G.* His residence is described as being ꝛ Laᵹán Laiᵹean.

52. Ꝺ ꝺuine ꝛuaꝛaċ ꝛiuḃlaċ ꝛaoḃnóꝛaċ mé (*S.G.*).

53. "Cṁéaꝺ ᵹluaiꝛeaꝛ ꝛiḃ aꝛ ḃaile," aꝛ Ᵹiolla Ꝺé.

"Do ċum caṫa ꝛ n-aᵹaiꝺ na Muiṁneaċ ꝺo ꝺiaᵹaim," aꝛ Ó Conċuḃaiꝛ.

"Dá ḃꝛoiꝛꝛeóċaꝺ ꝛiḃ miꝛe ꝺo ᵹaċainn liḃ," ꝛꝛ Ᵹiolla Ꝺé.

"Daꝛ mo ḃꝛiaṫaiꝛ," aꝛ ceiṫeaṁaċ ꝺo ṁuinnṫiꝛ uí Conċuḃaiꝛ, "ní hé aṁáin naċ ḃꝛoiꝛꝛeoċaṁaoiꝛ ṫú aċꝛ ní ᵹeoḃṁaoiꝛ ceannaċ na cuiṁa ꝛꝛ ꝺo leiṫꝺ ꝺo ḃeiꝛ linn."

"Ní liḃ-ꝛe ꝺo ᵹaċainn," aꝛ Ᵹiolla Ꝺé, "aċꝛ le h-Ó Conċuḃaiꝛ aᵹuꝛ ꝺo ḃ'ꝼéꝛꝛiꝛ naċ miꝛꝺe ꝺ' Ó Conċuḃaiꝛ miꝛe ḃeiṫ leiꝛ." (*S.G.*)

54. There is no reference in *S.G.* to O'Connor's fair daughter nor of his offer of her to Giolla De in satisfaction for his broken promise.

55. This *rann* in *S.G.* runs :—

Leaṫ-ċuma ar Ġiolla Dé
Ní cuiḃe do'n té do-ġní ;
Ir read mnṗim-ṗe do'n ṗlaiṫ
Ní maiṫ an bṗeiṫ puġ an ṗí.

Ní mṗe naċ ndeaċaiḋ leo
Ar ċeann na mbó go Tṗáiġ Lí ;
An té ċoirgṗeaḋ an tóiṁ,
Ní bṗeiṫ ċóiṁ a beiṫ gan níḋ.

Tá mbéimṗe ir Muṁċaḋ mac Uṗṁain
Ag ġabail ġiall bó ir ċṗeaċ,
Toḃaċ cíora an doṁain ṁóiṁ,
Ní ṫiuḃṗaimn dó aċt a leaṫ.

S.G. gives several other readings of this *rann* from various MSS., one of which from *Eg.* 164, f. 157*b*, agrees very closely with that in the text.

56. The narrative of the Kerne's visit to Taḋg Ó Ceallaiġ comes in here in *S.G.*

57. The whole episode relating to the merchant contained in paragraphs 19, 20, 21 and 22 as far as "do léiġ an Ceiṫeaṁnaċ ar ṫiuḃal é," is not found at all in the *S.G.* version.

58. Coċaiḋ, ollaṁ ṁe táṁ agus a ċor bṗiṫe le ṁé oċt reaċṫ-ṁaineaḋ déag ag riteaḋ a ċoda rmeaṁa agus rola go réiġ ríoṗ-ṫuilteaċ, naṁ b'ṗéiṫiṁ táṫ ná léiġeaṗ d'ṗaġḃáil dí, agus dá ṗeaṗ déag do laiġniḃ agus do ṫáiṫleaġaiḃ do b'ṗéaṁṁ i laiġneaċaiḃ aiġe ar read na ṁé rin (*S.G.*).

59. Paragraph 23 from the beginning as far as "do léigeaḋ an Ceiṫeaṁnaċ irteaċ" is not found in *S.G.*

60. This promise of his daughter to the Kerne by Mac Eochadha before his cure does not occur in *S.G.* He merely promises the Kerne to give up his doiċeall and ġoṁta and droċḃéar which compels him to drink three drinks before anyone else has supped.

61. There is no mention in *S.G.* of Mac Coċaiḋa having so quickly broken his stipulation by drinking before the rest. Instead of this, after Mac Eochadha's wonderful race, the narrative proceeds :—

"Do ṁnneaṗ do léiġeaṗ a ṁic Coċaiḋ," ar an C., "agus má ġní tú doiċeall ná ġoṁtaḋ ar ṗo ruaṗ tiocfaḋ ċugat agus bṗṗeaḋ an ċor rin do léiġeaṗaḋ liom, agus ní hé rin aṁáin aċt an ċor eile, agus ní léiġiṗṗiḋ leaġa na bṗiann tú ar rin ruaṗ."

"Ní ṫéṁ," ar Mac Coċaiḋ, "agus tá mġean álainn agam-ṗa agus do-ḃéaṁṗaḋ duit-ṗe í agus trí ċéad bó ir trí ċéad caṗall, ṗ trí ċéad caoṁa, ir trí ċéad muc léiṫi. Agus béiṫeaḋ ṗéim am' ċliaṁain ṁaiṫ agat."

"Maiṫ fin," ar Caṫal Ó Cóin; "má tá sí sland, nó má tá sí sánta béiṫ sí agam" (*S.G.*). Then while the marriage feast was being prepared he mysteriously disappeared.

62. According to *S.G.* there were sixteen men "for playing on strings" in the house of the King of Leinster.

63. "Do-beirim mo bṡaṫar," ar an Giolla Deacair, "ó ċualar péin toṁna na n-óiṁ i n-íoċtar ifrinn ní ċuala comolcar duine gceoil," ar sé (*S.G.*).

64. An fear fa hamṡaċtaċ do'n aor téaṫ (*S.G.*). The whole of this narrative relating to the King of Leinster is told in *S.G.* with a good deal of verbal and other minor differences from the reading in the text.

65. Do ṫóg an fear téaṫ a ċlaiḋiṁ ir do buail an Giolla Deacair i mullaċ a baṫaire, agus dar leis féin do finne dá leiṫ ċeaṁta dá ċeann. Agus ir aṁlaiḋ ṫaṁla dó iomaṫ ar dan an buille de péin i n-a ċeann go nDeaṁna dá leiṫ de, agus ar méid do roiċeaḋ do'n aor téaṫ ċuige do buaileaḋ gaċ aon díoḃ lán a láime fair agus ar cáċ aon díoḃ péin do dí an builleṁ fa ḋeóiḋ (*S.G.*).

66. An Deamḃ-ḋoiṁḋalta fa hannsa (*S.G.*).

67. According to *S.G.* there were but three of the foster children hanged in their attempts to hang the Kerne.

68. The *S.G.* version runs: "A ní Laiġean," ar sé, "do ċuireas cuid duit' muinntir ċum báir aréir, agus fuigfeas flán agat féin anír iaḋ."

"Ir maiṫ liom fin," ar an ní.

D'fágaḃ an Giolla Deacair muinntir an ríoġ flán agus fuair ar ċláirseaċ agus do ṡeinn cuid agus ṡuiṫ siubhlaċa binne riḋ go gcuirfeaḋ aor galair agus géarleanúinte an domain i dtoiṁċeall ruaim agus ríor-ḋoḋalta le ruaim an ċeoil sínnim siabaṫa d'ṡeinn sé an tan sin.

Anaire dá dtug an ní tairis ar a luċt ċiuil féin níor b'fhiú dó cá ndeaċaiḋ an Giolla Deacair uaiḋ. Agus ní coṁnuiḋ no forad do ginne go háiṁc go [cill] Sínne go tiġ Seadna i Dromnallán agus ċugadar meadar bainne neaṁair agus mil do ḃlaiḃ siaḋaine ċuige, agus do ċait a leoṁḋóṫain díoḃ. Agus do ġluair ar a bruaṫnaire gan fiar dóiḃ dá háiṁ ar ṡaḃ i uaṫa, agus ní ċuala a beag go rġéalaiḃ an ċeiṫeamnaiġ ċaoi siabaiġ ó'n a leiṫ. Thus ends the story in *S.G.* According to a note from another MS. quoted in *S.G.* the house where the Kerne made his final disappearance was the house of *Cheasamh O'Dornain* in *Sgire.*

69. Ṫaṁla fa'n am sin Taḋg Ó Ceallaiġ i n-aonaċ lán-oiḋeaċta a ṫúm agus a ḋeaġḃaile féin (*S.G.*).

70. Ir duine siubhlaċ siabaċ reaṙóideaċ mé (*S.G.*).

71. Ċuireas an Ceiṫeamnaċ tiġ sínne ar a ḃoir agus adubhairt go gcuirfeaḋ an tríonn meadon ar le réiḋeóiġ agus go bruigfeaḋ an dá sínn foiṁneallaċa ann (*S.G.*).

72. "Ag sin cleas agat a Ṫaiḋg Uí Ceallaiġ," ar an C. "Do mo ċubhair, ní holc an cleas," ar Ó Ceallaiġ (*S.G.*).

73. From this until "sur ab plán i gcéadoíbh í" is from *S.*

According to *M.* and *H.* the Kerne did not cure the rash neophyte at *cleasaidheacht* until he stipulated for, and was promised, five other marks. "Ag sin cleap agac," ar an C.

"Maiṫ é go deimin," ar Taḋg, "agus is é loċt is mó linne air gan ar sceiṫeamaċ péin do beiṫ plán."

"Má beir cupa cúig maiġ eile damsa do-ġeana mé plán é," ar an C. Do ġeall Taḋg go dtiubhaḋ cúig maiġ eile dó agus ian sin tug an Ceiṫeamnaċ luiḃ amaċ agus do ċuimil do ċlár deamoinne ċeaṫamaiġ Taḋg í, agus d'fágaḃ pleamain plán-ċméaṫaċ mar do bí a roime é (*M.* and *H.*).

74. From this to the end of paragraph 36 is not found in *S.G.*

75. There is no reference to a ladder in *S.G.* He simply cast up the thread into the firmament.

76. There is no mention of a *gadhar* in *S.G.*

77. Oigḃean áluinn inneallta (*S.G.*).

78. Agus anuḃaiġt léiṫi an ġiolla agus an ċú do leanamaint agus an ġiolla do ċaoṁnaḋ gan marḃaḋ ó'n ġcoin (*S.G.*).

79. Do beir beo fear gan anmann (*S.G.*).

80. Paragraph 40 as far as "ian sin tugaḋ miar d'uḃlaiḃ" is not in *S.G.*

81. A note in *S.G.* from the MS. *Eg.* 166, f. 15, gives practically the same ending to the tale as that given in note 68, and then adds: As sin dírḟe cuairt Manannáin inic Lir do Ċuaċaiḃ Dé Domnann ó'r é do líoḋ ar fruḃal mar rúd i n-a fear cleasaiġeaċta agus i n-a fear calaḋaḋóireaċta agus draoiḋeaċta ar gaċ uile ḋuine nó go dtaiṁla rá deireaḋ gur imṫiġ ré uainn gan agann acċt a ċuaiṁrig mar imṫiġ gaċ draoiḋeaḋóir agus gaċ calaḋaḋóir tá fair ann fuaṁ agus mar sin duinn féin agus gaċ draeam tá dtainig ó foin agus tá dtiocfaiḋ go brát agus sinn leo i n-a ḋiaiḋ. Ar n-a rgríoḃaḋ le Seumpar Ó Maoilḋúin ó ṁáiġ an droicid an ṁeiṫeamaḋ lá do mí Deiġeamnaiġ an foġmair 1740.

Ainmneacha na n-Áiteann.

Béal Átha Seanaigh, Ballyshannon.
Beann Boirche, the Mourne Mountains.
Beann Boraimn, probably a corruption of the name that follows.
Cill Cuilinn, (Old) Kilcullen in Co. Kildare.
Cill Sgíre, now Kilskeery, Co. Tyrone. Mr. O'Grady suggests Killskere, Co. Meath, in the text, but in Notes and Corrections, p. 565, he says it is more likely the Cill Scire in Co. Fermanagh that is meant. However Kilskeery, though near Fermanagh, is in Co. Tyrone. There is another wonder-worker there at the present day in the person of An t-Athair Mathá Mac Guidhir, Saghart Paráirte Cille Scíre.
Cinntíre, the peninsula of Cantyre in the south-west of Scotland. It is seen very clearly from the Antrim coast.
Cnoc Áine, a celebrated hill six miles south-east of Limerick.
Corann, the barony of Corran in Co. Sligo.
Cruachain Maighe hAoi, Rath Cruachan, two miles north of Tulsk, Co. Roscommon.
Deas-Mhumha, Desmond or South Munster.
Doire, Derry.
Drobhais, the river Drowes, anciently a boundary between Connacht and Ulster.
Dún Monaidh, Edinburgh.
Eas Ruaidh Mhic Mhóirne, the falls of Assaroe on the river Erne, between Ballyshannon and the sea.
Fionncharn, the "white cairn," probably on the summit of Sliabh Fuaid, Co. Armagh. There is a high hill in Co. Monaghan, near Castleblayney, called Fionncharn.
Ile, Islay. This island can also be clearly seen from North Antrim.
Laighean, *gs.* of Laighin, the Province of Leinster.
Luimneach, Limerick city.
Magh Luirg an Dathá, the plain of Moylurg, Co. Roscommon.
Magh Muchnámha, Muckno, Co. Monaghan, the name of the parish and district that includes Castleblayney. [A scribal error, due to localisation of topography. Read, as in note 38, do Mhaigh Mhucraimhe. Ed.]
Manainn, the Isle of Man.
Mór-Ghréig, Greece the Greater.
Oileach na Ríogh, now Greenan Ely, two miles from Derry city.
Rathlainn (so called in Irish to-day in the island itself), Rathlin Island. The popular name in English in Co. Antrim is Raghery.
Sliabh Fuaid, a mountain ridge between Newtownhamilton and Darkley in the Co. Armagh. Its highest peak is called, at the present day, Carraig a' tSeabhaic, the Hawk's Rock. This is Sliabh Fuaid par excellence.
Sligeach, Sligo.
Sráid an Droichid, Bridge Street.
Tráigh Lí, Tralee, Co. Kerry.

NAMES OF PERSONS.

O'Donnell.—The Pronty MS. states that it was Red Hugh, son of Niall Garbh, son of Turlough of the Wine, who held high festival in Ballyshannon when the Kerne unceremoniously intruded. But according to the *Silva Gadelica* MSS. it was to Black Hugh, son of the above-mentioned Red Hugh, that the incident happened. According to O'Grady this Black Hugh became "The O'Donnell" in 1505 on the death of his father, and "in 1522 he fought the bloody battle of Knockavoe, otherwise 'the breach of Loch Monann,' by Strabane, in which O'Neill was defeated and had 900 men killed.

O'Connor-Sligo.—O'Grady says it is not certain which O'Connor-Sligo the romancer means: Felim mac Manus mac Brian, "a charitable and humane man" (IV. *M.*) 1519.

John, son of the Earl of Desmond.—O'Grady says: "The contemporary *Seaan mac an Iarla* was 'John of Desmond,' son of Thomas of Drogheda, eighth earl." He had a chequered career, and in 1516 was besieged in the castle of Loch Gur, Co. Limerick, by his own kinsmen.

MacEochadha.—O'Grady says: "The Mac Eochadhas (Mac Keoghs) were hereditary chief poets of Leinster. *See* divers of their sixteenth century poems in the *Leabhar Branach* (Book of the O'Byrnes), H. I. 14, in Trinity College, Dublin. Who their head was at our story's period does not appear."

The King of Leinster.—O'Grady says the King of Leinster alluded to must be Art Buidhe Mac Domhnaill Riach (*circa* 1517).

Tadhg O'Ceallaigh.—O'Grady suggests the following: O'Kelly of Hy Many (Tadhg Mac Melachlin), head of the whole name *circa* 1513); O'Kelly of the Callow (Tadhg Ruadh Mac Melachlin) head of the sept of the Ui Maine *circa* 1519.

Sean O'Donnellan.—O'Grady says: "The O'Donnellans were hereditary bards to the O'Connors, Connacht. Two other branches of them there were both in Ulster, and all poets by profession. The Shane O'Donnellan, from whose house the Kerne is lost to view for good and all, was doubtless a contemporary of the composer."

VOCABULARY.

A

Abair, *v.*, say; used with **le**: **abair leis**, say to him.

Ádhbhar, *m.*, cause, material: **ádhbhar léighe**, the "makings" of a doctor, a medical student.

adubhairt, *v.*, said; *p.t.* of **adeirim**, I say.

aghaidh, *f.*, the face: **ar aghaidh**, before, in front of.

áil, *f.*, pleasure, desire: **is áil liom**, I wish, I desire.

aimsir, *f.*, time.

áimle, *f.*, a swallow.

áirithe, *a.*, special, particular, certain.

áird, *f.*, point of compass, direction.

áirmhim, *v.*, I reckon.

aisbheoghadh, *m.*, to revive: **a n-aisbheoghadh**, their revival, to revive or resuscitate them.

aithin, *v.*, recognise: **d'aithin mé**, I recognised.

aithriughadh, *m.*, the act of reviling: **é féin dá aithriughadh**, himself being reviled.

aithle, after; in phrase, **a haithle**.

aithne, *f.*, recognition: **do b' aithne dó**, he recognised; **d' aithnigheadar**, they recognised.

amhail, *a.*, like, as.

amhlaidh, *m.*, thus. Also *a.*, like, so, the same: **is amhlaidh**, it is thus.

amhras, *m.*, doubt: **gan amhras**, without doubt, undoubtedly.

amus, *m.*, attack, onset: **ar amus a chinn**, head foremost (=**i noiaidh a chinn**; **lorg a chinn**, etc.).

anacal, *f.*, protection, deliverance.

anmainn, *m.*, old *dative* of **ainm**, a name: **fear gan anmainn**.

aoibhinn, *a.*, pleasant, happy, gay.

aoibhneas, *m.*, pleasure, gaiety.

aoinionad, *m.*, one place, a meeting-place.

aos, *m.* (properly **aor**), folk, people: **aos ghonta**, wounded folk. [A dialectic usage of Oriel.]

as, *v.*, says.

ársa-oireachtas, *m.*, a great or solemn assembly.

arghain, *f.*, plunder, destruction.

airmeacht, *a.*, dignified, powerful: **an fear fá hairmeacht do'n aos téadh**, the most distinguished of the string-folk, or the greatest of the musicians.

arm, *m.*, armour.

arthaigh, *m.*, of a journey; *g.s.* of **arthas**, a journey.

arghaill, *f.*, *d.s.* of **arghall**, the armpit.

at, *m.*, ease.

atán, *m.*, a garland, a wreath.

at-uair, *ad.*, a second time, again.

B

Ba, *f.*, cows.

bacach, *m.*, a lame person, a cripple. In later times it came to mean a beggar, because so many beggars were cripples.

baghaigh, *m.*, *g.s.* of **baghar**, a threat: **luchd an bhaghaigh mhóir**, the party of the great threat.

bain, *v.*, strike: **i n-ar bhain ar buille**, where the blow struck

bán-dearg, *a.*, white and red, pale red, flesh-coloured.

báir, *m.*, of death ; *g.s.* of bás.

ballach, *a.*, speckled, spotted, marked.

bannaire, *m.* (*pl.* of banna), bail, security, pledges.

baoghalach, *a.*, dangerous : is b. liom, I deem it dangerous.

barr, *m.*, the top or upper part of anything : barr a tá ċluas, the top of his two ears.

barraireacht, *f.*, excessiveness (formed thus : barr, top ; barraigh, to "top," excel, exceed ; barraireacht, the act of exceeding or excelling ; and hence excessiveness, too much) : tug tusa b. reirbe orta uile, you took the palm for bitterness from them all.

bathaire, *f.*, of the head or poll ; *g.s.* of bathar : mullach a bathaire, the top of his head.

beagán, *m.*, a little, a small quantity.

beannuigh, *v.*, blessed ; *p.t.* of beannuighim, I bless, I salute ; do beannuigh dó, (he) saluted him.

beannughadh, *m.*, a salutation, but *lit.* a blessing.

béicir, *f.*, *d.s.* of béicreach, the act of screaming, roaring : ag béicir, shouting, screaming. Also written béiceach and béicigh, but the r is pronounced in modern Ulster Irish, Co., Donegal.

béimeannaibh, *f.*, blows ; *d.p.* of béim, a stroke, a blow.

béinn, *v.*, I would or should be ; 1st *sing. cond.* of atá : dá mbéinn-re, if I myself were.

beith, *v.*, being, to be ; *v.n.* of atá ; ar mbeith dóibh, on their being.

beith, *v.*, would be ; a form or variant of beadh ; 3rd *sing. cond.* of atá.

bídh, *m.*, of food ; *g.s.* of biadh food.

bím, *v.*, I'm usually ; 1st *sing. hab.* of atá.

binn, *a.*, melodious, sweet-sounding.

binn-bhriathrach, *a.*, sweet-spoken.

bíor, *v.*, I was ; 1st *sing. p.t.* of atá.

blasa, *m.*, of a taste ; *g.s.* of blas.

blasta, *a.*, delicious, excellent, fluent, glib.

bliadhnaibh, *f.*, years ; *d.p.* of bliadhain, a year.

bog, *v.*, moved, stirred ; *p.t.* of bogaim, I move ; bogfaidh, *fut.* of bogaim.

boghá, *m.*, a bow (for firing arrows).

bois, *f.*, the palm ; *d.s.* of bos.

bolgán, *m.*, a little pouch ; bolgán saighead, an arrow-pouch, a quiver.

bonn-loisgte, *a.*, having the ends or points seared or burnt.

bonnrach, *f.*, a dart, a javelin.

bhaon, *m.*, a drop.

bhárr, *m.*, *in phrase*, go bhárr, for ever.

bhréag, *f.*, a lie : bhréag do dhéanamh, to tell a lie.

bheith, *f.*, a judgment.

bhriathar, *m.* and *f.*, a word ; also *g.p.* of bhriathar.

bhriathra, *m.* and *f.*, words ; *n.p.* of bhriathar.

bhíoghmhara, *a.*, powerful, vigorous, mighty ; *pl.* of bhíoghmhar.

bhrisfeadh, *v.*, would break ; 3rd *sing. cond.* of bhrisim, I break ; bhrisce, broken.

bhroclaraibh, *m.*, badger warrens ; *d.p.* of bhroclar.

buail, *v.*, struck ; *p.t.* of buailim, I strike.

buidheachar, *m.*, thanks.

builleadh, *m.*, a blow.

bun, *m.*, the bottom or basal part of anything.

bunnrach, *f.* (also bonnrach), a rod or twig ; b. bog-chuilinn, a soft holly twig ; bunnracha, *pl.* of bunnrach.

C.

Cá, *inter. pron.*, where.

cáċ, all, everyone, the whole assembly or people.

caillíġe, *f.*, *g.s.* of cailleaċ, an old woman, a hag.

caiṫeaṁ, *v.*, spending, using, eating : aġ caiṫeaṁ ṗleiṫe, eating, a feast : ġaċ uṁaṗ ṫá ġcaiṫeaṁ ṗé, every shot that he used to fire.

ċaiṫeadaṗ, *v.*, they spent, ate, used, etc. ; *3rd pl. indic.* of caiṫim.

caoi, *f.*, the act of weeping : aġ caoi, crying.

caoi, *f.*, way, manner : aṗ an ġcaoi ċóiṁ, in the right way.

caoiṁ, *a.*, mild, refined, delicate,

caoiṁṗealġa, *f.*, *g.s.* of caoiṁṗealġ, skilled or refined hunting (of game).

caoin-ḃinn, *a.*, gently or delicately sweet (of sound).

caoin-ċeol, *m.*, refined or delicate music.

caoineaṁ, *m.*, the act of crying : ḃí ṗé aġ caoineaṁ a ċluaiṗe ġo móṁ, he was weeping bitterly for his ear.

caoin-téaduiġ, *a.*, gentle-stringed.

caoil, *a.*, slender, thin, lanky.

caoiṁneaṁ (caoiṁneaġaṁ), *m.*, the act of protecting.

caṁḃaṁ, *m.*, a gum.

ceaṁ, *m.*, leave, farewell : aṫáim ṗéin aġ ġlaċaṁ mo ċeaṁ aġaṫ, I am taking farewell of thee.

ċeaṁa, in *phrase* aṁ ċeaṁa, in like manner, likewise, in general. Also in *phrase* aċt ċeaṁa, but however, but still, etc.

ceaṁġal, *m.*, the act of tying, binding, harnessing, etc., aṁ n-a ġceaṁġal i n-aṁ ⁊ i n-éideaṁ, they being harnessed in armour and mail.

ceaṁnaċ, *m.*, a reward, a gift : ní ġeoḃṁaoiṁ ceaṁnaċ nó cuṁa iṁ ṁo ṫéiṫiṁ ṁo ḃeiṫ inn, we should get neither gift nor reward were your like with us.

ceaṫṁaṁa, *f.*, a quarter of land ;

ceiṁṫle, *f.*, a ball of yarn or thread ; modern *dim.* form ceiṁṫlín : ceiṁṫle ṡíoda, a ball of silk thread.

ceiṫeaṁnaċ, *m.*, a kerne or light-armed foot-soldier ; ceiṫeaṁnaiġ, *v.s.* and *g.s.* of ceiṫeaṁnaċ.

ceoil-ḃinne, *a.*, a *pl.* form of ceoil-ḃinn, harmonious, sweetly musical.

cianaiḃ, in *phrase* ó ċianaiḃ, a little while ago.

cinéal, *m.*, kind, sort, type.

cíoṫṁáċt, *ad.*, however, be that as it may.

cionnuṁ, *ad.*, how.

cíoṁa, *m.*, *g.s.* of cíoṁ, a rent, a tax.

claiḋeaṁ, *m.*, a sword ; claiḋiṁ, *g.s.* of claiḋeaṁ.

cláiṁṗeaċ, *f.*, a harp ; cláiṁṗiġ, *d.s.* of cláiṁṗeaċ.

cláṁ, *m.*, a level surface : cláṁ a ḋeáṁainne, the flat part of his palm.

cleaṁ, *m.*, a trick ; cleaṁa, *n.p.* of cleaṁ. In par. 5 it means tricks of music, musical devices.

cleaṁaiḋe, *m.*, a juggler, a sleight-of-hand actor : mála cleaṁaiḋe, a juggler's bag.

cléiḃín, *m.*, a small basket ; *g.s. id.*

cliaṁain, *m.*, a marriage relation, a son-in-law or father-in-law. In note 61 it has the latter meaning.

cliṫe, *a.*, expert, active.

cliú, *f.*, fame, renown : cliú ṡiaḋaiġ, fame for deer-chasing.

cloṁ, act of hearing : ⁊aṁ ċloṁ na mbṁiaṫaṁ ṁin, after hearing these words.

cluaṁ, *f.*, the ear ; cluaiṁ, *d.s.*

and dual form of cluas : bárr a dá cluasr, the tips of his two ears.

cluasr-deargg, *a.*, ear-red, having red ears.

cluiche, *m.*, a game.

cnuic, *m.*, *g.s.* of cnoc, a hill; cnocaib, *d.p.* of cnoc, but used in par. 5 as a *g.p.*

codlad, *m.*, sleep ; codalta, *g.s.* of codlad.

dodlar, *v.*, I slept ; 1*st sing. pt.* of codlaim, I sleep : codladaoir, they slept ; 3*rd pl. p.t.* of codlaim.

coill, *m.*, *g.s.* of coll, hazel.

coimhéad, *v.*, act of guarding ; coimhéad, *imper.* of coimhéadaim, guard, care, watch.

coimlinn, *f.*, act of competing in a race.

coimlíon, *m.*, an equal number.

coinne, in *phrase*, i gcoinne, for ; do cuireadh duine i gcoinne Giolla Dé, a person was sent *for* Giolla De.

coingeobad, *v.*, I shall or will keep ; 1*st sing. fut.* of congbuigim, I keep.

cóir, *a.*, just, fair, true.

coirgfead, *v.*, would stop or hinder ; 3*rd sing. cond.* of coirgim, I stop, hinder, check, intercept.

colainn, *f.*, *d.s.* of colann, the body of a person ; colla or colna, *g.s.* of colann.

comall, *v.*, fulfilled ; *p.t.* of comallaim, I fulfil.

cómhcoitcheann, *a.*, universal ; preceded by go it is an adverb : go c., universally. The plural form go cómhcoitcheanna occurs in par. 5.

cómhchuinn, *a.*, equally round, perfectly round or globular.

cómhgoire, *m.*, the nearest person, the one who stands next to you.

comnuighe, *f.*, dwelling, rest.

cómh-olcas, *m.*, equal badness, a thing equally bad : comh olcas bus geeoil, music as bad as yours.

comhrac, *m.*, a meeting, a junction : i gcomhrac a cinn 'r a colna, at the place where his head and body met, viz., his neck.

comhrádh, *m.*, chat, conversation.

con, *f.*, *g.s.* of cú, a hound ; conaib, *d.p.* of cú.

congbáil, *f.*, the act of keeping.

dongbuigh, *v.*, kept ; *p.t.* of congbuigim, I keep, retain.

connaic, *v.*, saw ; *p.t.* of feim I see ; connadar, they saw ; 3*rd pl. p.t.* of feim.

contabaire, *f.*, danger, risk, doubt : gan c., without doubt, surely, certainly.

contrárdha, *ad.*, contrary to.

cor, *m.*, a move, a turn.

cor, in *phrase*, ar cor 'na' bith (=ar cor ir ar bith), at all, at all.

córughadh, *m.*, a fixing, a fitting : ní raibh córughadh iomlán ar aon raighe, there was not a single arrow completely fitted or finished off.

corair, *f.*, a trampling, what is trampled down : go rabadar uile i n-a gcorair chró, till they were all in a gory mass.

corg, *m.*, act of stopping, checking, hindering.

creacha, *f.*, spoils, preys ; *n.p.* of creach, a spoil, a prey.

dhreadadar, *v.*, they plundered ; 3*rd pl.* of creachaim, I rob, plunder, despoil.

créachtnughadh, *m.*, act of wounding.

créad, what (interrogative).

creim, *f.*, the act of gnawing.

croibhligh, *f.*, gore, death-agony : i gcroibhligh báir, in the agony of death. Also written cróiligh.

crochadh, *m.*, was hanged ; 3*rd sing. per. pass.* of crochaim, I hang.

cꞃoiċe, *f.*, *g.s.* of cꞃoċ, a gallows, a gibbet.

cꞃón, *a.*, swarthy, dark-coloured.

cꞃuinn, collected, assembled : = (in sense) cꞃuinniġṫe in par. 15.

cꞃuṫ, *m.*, shape, appearance.

ċuala, *v.*, heard ; *3rd sing. p.t.* of cluinim, I hear.

cuḃaiꞃ, *f.*, word of honour, conscience : ꝺaꞃ mo ċuḃaiꞃ, 'pon my conscience or honour.

cuiḃꞃeann, *m.*, partnership, association, company.

cuiꝺ, *f.*, a share, a portion.

cuiꝺeaċta, *f.*, company : i ġcuiꝺeaċta ꝺuine maiṫ, in the company of a good man.

cúiġeaꝺ, *f.*, a fifth, a province.

cuilinn, *m.*, *g.s.* of cuileann, holly.

cuimil, *v.*, rub ; *imp.* of cuimlim, I rub.

ċuimniġ, *v.*, remembered ; *p.t.* of cuimnigim, I remember.

cuiꞃ, *v.*, put ; *imp.* of cuiꞃim, I put : cuiꞃ iomaꝺ ġo maiṫ anoiꞃ, put plenty (of clothes) on you now.

ċuiꞃ, *v.*, did put ; *3rd sing. p.t.* of cuiꞃim ; cuiꞃeaꝺ, was put ; *per. pass.* of cuiꞃim ; *3rd sing impft.* ꝺo ċuiꞃeaꝺ. In par. 5 it means was invented, founded or established : iꞃ iaꝺ ꝺo ċuiꞃeaꝺ na cleaꞃa cóṁċoiṫċeannaċ, it was they who established the universal tricks.

cuiꞃiꞃ, you perspire ; *2nd sing. pres.* of cuiꞃim, I perspire.

cuiꞃ, *m.*, tunes, reels ; *n.p.* of coꞃ, a tune, a reel.

cuiꞃleanna, *f.*, veins, pulses ; *n.p.* of cuiꞃle, a vein, a pulse : cuiꞃleanna binne, pulses of melody.

cuiꞃleannaċ, *a.*, having veins or pulses (of music).

cúl, *m.*, the back of anything : cúl na tuaiġe, the back (or cutting part) of the hatchet.

culaiṫ, *m.* and *f.*, a suit, a dress.

cum, *v.*, to make or form : iꞃ mil i ġcum cꞃoċaiꞃe ealaꝺa maiṫ aġ ꝺuine ġṙánna, a good art possessed by an ugly person is honey in a hangman's stomach.

ċum, *prep.*, to, towards, followed by genitive : ċum ġola, to weeping ; ċum coꝺalta, to sleep ; often preceded by ꝺo.

cumaiṫ, perhaps for cumaoin, fellowship : éiꞃiġ i ġcumaiṫ ꝛ i ġcuiḃꞃeann Uí Ḋoṁnaill.

cuma, *a.*, indifferent, equal ; in *phrase* iꞃ cuma liom.

cuṁa, *m.*, a reward, a gift.

cumaꞃ, *m.*, power, strength.

cuꞃ, *m.*, act of putting, etc. ; *v.n.* of cuiꞃim, I put.

cuꞃaiṫ, *m.*, knights, warriors ; *n.p.* of cuꞃaṫ, a knight.

cuꞃaṫa, *m.*, knights ; a variant of cuꞃaiṫ.

Ḋ.

Ḋála, *prep.*, concerning, regarding (followed by *genitive*).

ꝺán, *m.*, a poem : ollaṁ ꞃe ꝺán, a professor of poetry.

ꝺán, *m.*, lot, fate, destiny ; in *phrase* i nꝺán ꝺó, fated for him. ; cá ḃꞃiop ꝺuinn naċ ꝺó atá i nꝺán aꞃ léiġeaꞃ, how do we know that it is not he who is fated to cure us.

ꝺaꞃ, in *phrase* : ꝺaꞃ leo féin, it seemed to them, they themselves thought.

ꝺaꞃ, *prep.*, by, in oaths or asseverations.

ꝺaꞃa, *a.*, second.

ꝺeaċaiṫ, *v.*, dependent form of ċuaiṫ, went.

ꝺeacair, *a.*, difficult, hard, troublesome : an ġiolla ꝺeacair, the hardy gilly.

dea$-ḃaile, *m.*, a good home : a ḋea$-ḃaile féin, his own good home.

déan, *v.*, will do ; 1*st sing. fut.* dep. form of do-ním, I do.

déana, *v.*, an older literary form of déan ; *imp.* 2*nd sing.* of do-ním. In South Ulster it is now more usually tcana, tiona.

déanaṁ, *m.*, act of doing, making, etc. ; *v.n.* of do-ním.

déantá, *m.*, *g.s.* of déanaṁ : fear a ḋéanta, the performer (*lit.* the man of its doing).

déantá-ra, *v.*, an Ulster form of déanfá, you would do ; 2*nd sing. cond.* of do-ním.

dealb-ċomḋalta, *m.*, real foster-child.

dealma, *v.*, dep. form of rinne, did, made ; 3*rd sing. p.t.* of do-ním.

dealmadar, *v.*, dep. form of rinneadar, they did or made ; 3*rd pl. p.t.* of do-ním.

dealmainne, *f.*, *g.s.* of dealma, the palm of the hand.

deifrigeadar, *v.*, they hastened ; 3*rd pl. p.t.* of deifrim, I make haste, I hurry.

déiginnis, *a.*, last, latest ; *d.s.* form of déiginnsi.

deimin, *a.*, sure, certain : go d., surely, certainly.

déin-meanmnach, *a.*, exceedingly quick or courageous.

deireadh, *m.*, the end ; in *phrase*, ar deireadh, at last.

deoċ, *f.*, a drink : deoċa, *pl.* of deoċ.

dian, *a.*, vehement, vigorous.

d'iarr, *v.*, see iarr.

diġe, *f.*, *g.s.* of deoċ, a drink ; diġ, *d.s.* of deoċ.

dinnéar, *m.*, a dinner. The correct Irish word for "dinner," meadon lae, occurs in par. 12 in the excerpt from *S.G.* Also proinn in par. 7.

díoġail, *f.*, vengeance, revenge, i ndíoġail a cléibín, in revenge for her basket.

díol, *m.*, an exchange, something given by way of redress or satisfaction.

díomhain, *a.*, idle, vain : ir díomhain do ċoirs, vain is your journey or expedition.

d'ionnsaigh, *see* ionnsaigh.

díreach, *a.*, straight ; in *phrase* gach a ndíreach (sometimes gach ndíreach), perfectly straight.

dís, *f.*, two persons : dís ir fiche=22 persons.

do-béarla, } *v.*, I will give ;
do-bhéarla, } 1*st sing. fut.* of do-beirim, I give.

do-béarar, *v.*, *rel.* form of do-béarad.

do-beir, *v.*, gives, give ; 3*rd sing. pres.* of do-beirim.

doċtúirib, *m.*, doctors ; *d.p.* of doċtúir, a doctor.

do-ġeabha, *v.*, analytic form of do-ġeobad, I will get ; *fut.* of do-ġeibim, I get.

do-ġéan, } *v.*, I will do ; 1*st*
do-ġéanad, } *sing. fut.* of do-ním, I do or make.

do-ġéana, *v.*, analytic form of do-ġéanad, I'll do.

do-ġéanainn, *v.*, I would do; 1*st sing. cond.* of do-ním.

doiċeall, *m.*, inhospitality, churlishness.

doirseóir, *m.*, a porter, a door-keeper.

doirsib, *m.*, doors ; *d.p.* of dorar, a door.

domhain, *m.*, *g.s.* of domhan, the world.

dona, *a.*, unfortunate.

donar, *m.*, misfortune.

dorċa, *a.*, dark.

dorḟán, *m.*, a humming noise. (O'Curry mentions some kind of reed musical instrument called a dorḟán.)

do-ní, *v.*, do, does ; 3*rd sing. pres.* of do-ním, I do.

ᴅʜᴀᴏɪᴅᴇᴀᴅóɪʜ, *m.*, an enchanter.
ᴅʜᴀᴏɪᴅᴇᴀ́ᴄᴛᴀ, *f.*, *g.s.* of ᴅʜᴀᴏɪᴅᴇᴀ́ᴄᴛ, enchantment, magic, witchcraft.
ᴅʜéɪᴍɪʜᴇ, *m.*, a ladder.
ᴅʜᴏɴɢ, *f.*, a crowd, a party, a company: ᴅʜᴜɪɴɢᴇ, *g.s.* of ᴅʜᴏɴɢ.
ᴅʜᴜɪᴍ, *m.*, the back; in the *phrase* ᴅᴏ ᴅʜᴜɪᴍ ɴᴀ ᴛɪʂᴇ ʀᴇᴏ, on account of this drink.
ᴅʜᴜɪɴɢᴇ, *f.*, see ᴅʜᴏɴɢ.
ᴅᴜʙ, *a.*, *pl.* form of ᴅᴜ́, black.
ᴅᴜɪ́ʙ-ɴéᴀʟʟᴀᴄ, *a.*, black-clouded.
ᴅú́ɪᴍ, *m.*, both *g.s.* of ᴅú́ɴ, ᴅú́ɴᴀ, a fort, a fortified house, a mansion.

E.

ᴇᴀᴅ́, *pr.*, the impersonal pronoun "it" (=a clause, thing): used only with ɪʀ.
éᴀᴅᴀɪʂ, *m.*, *g.s.* of éᴀᴅᴀᴄ, clothes, clothing.
ᴇᴀʟᴀ́ᴅᴀ, *f.*, science, art, trade; ᴇᴀʟᴀ́ᴅᴀɴ, *g.s.* of ᴇᴀʟᴀ́ᴅᴀ; ᴇᴀʟᴀ́ᴅᴀɪᴍ, *d.s.* of ᴇᴀʟᴀ́ᴅᴀ.
ᴇᴀʟᴀ́ᴅᴀᴅóɪʜ, *m.*, one skilled in learning, a scientist.
ᴇᴀʟᴀ́ᴅᴀᴅóɪʜᴇᴀ́ᴄᴛᴀ, *f.*, *g. s.* of ᴇᴀʟᴀ́ᴅᴀᴅóɪʜᴇᴀ́ᴄᴛ, art, science, skill.
ᴇᴀʀʟáɪᴍᴛᴇ, *f.*, ill-health.
éɪᴅᴇᴀᴅ́, *m.*, clothes, apparel, armour.
éɪʂɪɴ, *indef. pron.*, "some."
éɪɴ, *m.*, birds; *n.p.* of éᴀɴ, a bird.
éɪɴɪʂ, *v.*, rise; *imp.* of éɪɴɪʂɪᴍ, I rise; ᴅ'éɪɴɪʂ, rose; *p.t.* of éɪɴɪʂɪᴍ, I rise; éɪɴɪᴏ́ᴄᴀɪᴅ, will rise.; *3rd sing. fut.* of éɪɴɪʂɪᴍ.
ᴇɪᴛɪᴏʟʟᴀɪʂ, *dat.* of ᴇɪᴛɪᴏʟʟᴀᴄ, *f.*, the act of flying: ᴀɴ ᴇɪᴛɪᴏʟʟᴀɪʂ, on wing.

F.

ʀá, *v.*, was; an old form of ʙᴀ, *p.t.* of ɪʀ.
ʀᴀᴄᴀɪᴅ́, *v.*, a form of ʀᴀᴄᴀ, the *dep.* form of ᴄonnᴀɪᴄ, he saw; ʀᴀᴄᴀɪᴅ́ is still common in Donegal.
ʀᴀᴄᴀʀ, *v.*, the *dep.* form of ᴄonnᴀᴄᴀʀ, I saw; *1st sing. p.t.* of ᴛᴄ́ɪᴍ, I see.
ʀᴀᴅ, *f.*, length: ɪ ʙʀᴀᴅ, in length.
ʀáʂᴀɪʙ, *v.*, a literary form of ʀáʂ, the *p.t.* of ʀáʂᴀɪᴍ, I leave.
ʀáʂᴀɪᴍɴ, *v.*, I should get; *1st sing. cond.* of ʀáʂᴀɪᴍ, I get; ᴅá ʙʀáʂᴀɪᴍɴ ʀéɪᴍ, should I get.
ʀᴀɪᴄɪᴍ, *v.*, let me see; *1st sing., imp.* of ᴛᴄ́ɪᴍ, I see.
ʀᴀɪʜ, *prep. pron.*=ᴀɪʀ, on him.
ʀᴀɪᴛᴄ́ᴇ, *f.*, a lawn.
ʀᴀɪᴛᴇᴀᴄ, *a.*, fearful, timid.
ʀéᴀᴄ, *v.*, see, also try; *2nd sing.. imp.* of ʀéᴀᴄᴀɪᴍ, I see, I try.
ʀéᴀᴄᴀɪᴍ, *f.*, a look, a glance.
ʀᴇᴀᴄᴛ, *f.*, a turn, a time.
ʀᴇᴀᴅᴀʟᴀɪʂ, *f.*, the act of whistling; *d.s.* of ʀᴇᴀᴅᴀʟᴀᴄ, whistling.
ʀᴇᴀɴᴀɴɴ, *m.*, land: ᴄᴇᴀᴛʀᴀᴍᴀ ᴅ'ʀᴇᴀɴᴀɴɴ ᴛʀᴀᴏɴ, a quarter of free land.
ʀᴇᴀʀᴏᴀ, *ad.*, henceforth.
ʀᴇɪᴅ́ᴍ, *f.*, use: ní ʙᴜɪʟ ʀᴇɪᴅ́ᴍ ᴅá ᴄᴜɪʜ ɪ ʙʀᴀᴅ, there's no use making it long.
ʀéɪʂ, *a.*, brisk, quick: ᴀʂ ʀɪʟᴇᴀᴅ́ ᴀ ᴄᴏᴅᴀ ʀᴏʟᴀ ʒᴏ ʀéɪʂ, shedding his blood briskly.
ʀéɪᴍɴᴇ, *f.*, *g.s.* of ʀɪᴀɴɴ, the Fianna or Fenian army.
ʀᴇɪʀʙᴇ, *f.*, *g.s.* of ʀᴇᴀʀʙ, a deer.
ʀɪᴀᴄᴀɪʙ, *m.*, obligations, *d.p.* of ʀɪᴀᴄ, a debt, an obligation: ᴅᴏ ᴄᴜɪʜ ᴅɪᴀɪʀᴍᴜɪᴅ ᴅ'ʀɪᴀᴄᴀɪʙ ᴅᴇᴏᴄ ʀíᴏɴᴀ ᴅᴏ ᴛᴀʙʙᴀɪʀᴛ ᴅá ɪᴏɴɴʀᴀɪʂᴇ, Dermot ordered (or obliged) them to bring him a drink of wine.
ʀɪᴀᴅ́, *m.*, a deer.
ʀɪᴀᴅᴀɪʂ, *m.*, *g.s.* of ʀɪᴀᴅᴀᴄ, the act of hunting, deer-chasing.

fiadaine, *a.*, wild; a *pl.* form of fiadain, wild.

fiadnaise, *f.*, presence: as a bhfiadnaise, out of their presence or sight.

fiafruigh, *v.*, inquire, ask; *imp.* of fiafraigh, I ask; d'fiafraigh, asked; *p.t.* of fiafraighim.

Fiann, *m.*, a member of the Fianna, a Fenian; *g.p. id.*: leaca na bFiann, the physicians of the Fianna.

fill, *v.*, return: d'fill, returned; *p.t.* of fillim, I return: gur fill an tóir uaca, till the pursuit returned from them.

filleas, *v.*, *hist. pres.* of fillim, I return.

filleadar, *v.*, d'fhilleadar, they returned; 3*rd pl. pt. indic.* of fillim.

filleadh, *m.*, act of returning; *v.n.* of fillim.

fineachar, *m.*, inheritance.

fíochmar, *a.*, wrathful, fierce.

fíona, *m.*, *g.s.* of fíon, wine.

fíor-fhoghlumtha, *a.*, truly or exceedingly learned.

fioruamaint, *f.*, *g.s.* of fioruamaint, the firmament. Glinn is a better word and is yet in use in Ulster Irish.

fíor-fhuilteach, *a.*, truly bloody, very bloody.

fir, *m.*, *n.p.* (also *g.s.*) of fear, a man: fir ghonta, wounded men.

fír-mhíneach, *a.*, truly venomous, very fierce and vindictive.

fios, *m.*, knowledge: níor b'fhios dó, he did not know.

firighidh, *m.*, *d.p.* of firinn, a physician.

feadh, *f.*, a feast, a banquet.

feidhe, *f.*, *g.s.* of fleadh.

foghar, *m.*, a sound, a noise.

foirbheasgadh, *m.*, wounding, the act of wounding.

foirmeallach, *a.*, external, outer, on the border.

follus-glan, *a.*, clearly, plain, with good distinct enunciation.

folmaimneach, *a.*, very swift, nimble, lithe.

forais, *f.*, a watch, a guard. Fionncharn na F., Fionncharn of the watching, *i.e.*, where guards or sentinels used to be posted [to watch the road to Eamhain ?].

fos, *m.*, rest, repose.

fosadh, *m.*, a rest, respite, delay.

fuaircheol, *m.*, a music-shower.

freastalaidh, *v.*, was served; *pr. poss.* of freastalaim, I serve, I attend.

fuas, *prep.*, through; fuas a chéile, promiscuously.

fuochaimreamh, *m.*, a delay, a tarrying (?). Not in Ir. Text's Soc. Dictionary. *See* par. 13.

fuidheáladh, *v.*, was carved, was served with; *pr. pass.* of fuidheálaim, I carve, I serve (food).

fuidheálmha, *f.*, *g.s.* of fuidheádh, carving, attendance; an fear fuidheálmha, the waiter.

fuidhir, *f.*, *d.p.* of fuidh, a waste, a wild.

fuil, *prep.*=leis, with him.

fuigfead, *v.*, I will leave; 1*st sing. fut.* of fágaim, I leave.

fuiliughadh, *m.*, a bleeding, a wounding.

fuireach, *m.*, delay, pause.

furu, *a.*, *comp.* and *supr.* of furasta, easy, facile.

fuiltí, *v.*, *dep.* form of atáthaoi, ye are: cá bhfuiltí ? where are ye ?

G

Gabhar, *v.*, I took, came, etc.; 1*st sing. p.t.* of gabhaim, I take, betake, come; cár gabhair chugainn annseo ? whence came you to us here ?

ġaḃ, *v.*, betook, went; *p.t.* of gaḃaim: aġ múnaḋ na rliġeaḋ i n-aṁ ġaḃ an riaḋ, explaining the way the deer went.

gaḃaḋ, *v.*, was taken; *pr. poss.* of gaḃaim: gur gaḃaḋ an ceiṫeaṁnaċ leo, so that the kerne was taken by them.

gaḃáil, *f.*, *v.n.* of gaḃaim in its various meanings: aġ gaḃáil aṁ a ċéile, smiting each other.

gaḋaṁ, *m.*, a beagle.

gaeṫe, spears, darts, javelins; *n.p.* of ga.

galair, *m.*, *g.s.* of galar, a disease: aoir ġonta aġur ġalair, wounded and diseased folk.

gallóġlaċ, *m.*, a "gallowglass" or heavy-armed soldier. Milford, Co. Donegal, is known in Irish as Baile na nGall-óġlaċ.

gar, *m.*, vicinity: i ngar ṫó, near to.

ġeabaḋ, *v.*, an abbreviation of ṫo-ġeabaḋ, I will get; *1st sing. fut.* of ṫo-ġeiḃim; créad an luaċ léiġir ġeabaḋ uait-ri? what is the price of healing I shall get from you?

ġeallair, *v.*, you promised; *2nd sing. p.t.* of geallaim, I promise.

gearán, *m.*, act of complaining.

géar-ċoṁṁéad, *m.*, a sharp watch or guard.

géar-easláimte, *f.*, acute illness.

géar-ṁúileaċ, *a.*, sharp-eyed, watching keenly.

ġearr, *v.*, cut; *p.t.* of gearraim, I cut.

gearrṁaḋ, *m.*, a hare.

giall, *m.*, a hostage, a pledge, a captive; *g.p. id.*: aġ gaḃáil giall, taking hostages.

giolla, *m.*, a servant, "gillie," or attendant.

giollaṁaḋ, *f.*, body of youths or young warriors; in *g.pl.* in aġ gréasaḋ na ngiollaṁaḋ inciting the youthful warriors.

ġlac, *v.*, took; *p.t.* of glacaim I take.

glan, *a.*, clean, clear, pure; used here in reference to the complexion; mġean ġlan, a clear complexioned daughter.

gluaiseaṁ, *v.*, moves, proceeds *hist. pres.* of gluaiṁim, I proceed, travel.

gníoṁ, *f.*, a deed, an act.

gnoṫuiġe, *m.* = gnó, business Spelled in modern Irish gnaṫ eaċ.

goiṁid, *v.*, let ye call; *2nd pl imp.* of goiṁim, I call.

gola, *m.*, *g.s.* of gul or gol weeping.

gonta, *m.*, *g.s.* of gonaḋ wounded.

gortaḋ, *m.*, stinginess: ṫoiċeal ná gortaḋ, inhospitality o stinginess.

gortaiġ, *m.*, a form of gortuġaḋ a hurting, a wounding.

gránna, *a.*, ugly.

greim, *m.*, a bite, a bit.

gréasaċt, *f.*, exciting, urging o driving: ná bí aġ gréasaċ ṫo maoiḋ i mo ċuid ċeaṁ don't be setting your dog a my hens (Nelly Hanlon).

gul, *m.*, act of weeping.

guṫ, *m.*, voice.

h.

hUṁa = puṁa, which see.

hataṁ, *m.*, a hood.

i.

iallċoin, *f.*, leash-hounds, houn kept on the leash until th game is started; *pl.* iallċú.

iar, *prep.*, after.

iarraiḋ, *m.*, act of asking, request, an invitation.

ıaɱɱaṙ, *v.*, asks; *rel.* form of *fut.* of ıaɱɱaım, I ask.

ıaɱɱaṙo, *v.*, I will ask; 1*st sing. fut.* of ıaɱɱaım.

ıaɱɱ, *v.*, ɔ'ıaɱɱ, asked; *p.t.* of ıaɱɱaım.

ıṙɱınn, *m.*, *g.s.* of ıṙɱeann, hell.

ılıomaɔ, *m.*, very many, a great number.

ımɔ́eaɱzaɔ́, *m.*, reviling, reproach.

ımıollaċ, *a.* (also ımeallaċ), on the borders or edge: an ɔá ṡıɔ́n ımıollaċ, the two outer straws or rushes.

ımċeaċta, *f.*, *g.s.* of ımċeaċt, an expedition.

ımá=ıoná='ná, than.

ıonaırtıṁ, *a.*, ready to start on a journey: aṡ bṗıoċ leo ɡaċ nı́ ba h-ıonaırtıṁ, carrying with them everything that could travel.

ımneallta, *a.*, neat, graceful: óıɡbean álumn ımneallta, a beautiful, graceful damsel.

ımıṙ, *v.*, tell; *imp.* 2*nd sing.* of ımṙım, I tell.

ıoċtaṙ, *m.*, the lower part.

ıomaɔ, *m.*, a good deal, a great many.

ıomɔ́a, *a.*, many.

ıomlán, *a.*, complete, perfect.

ıomṗoll, *m.*, confusion, error: ó ɔ' ċonnaıṗc cáċ ıomṗoll uṁċaıṁ an ḟıṙ, on their seeing the mistaken shot of the man.

ıomċúṙa, *prep.*, regarding, concerning.

ıonaṙ, *m.*, a cloak, a mantle, a tunic.

ıonɡanṫaıġe, *f.*, *n.* of qual. from ıonɡanṫaċ, wonderful.

ıonɡnaɔ́, *m.*, wonder, surprise: aṡuṙ nı́ ɔá ċuṁ ı n-ıonɡnaɔ́ oṁc aṫáım-ṗe, it is not wondering at you that I am.

ıonṁuın, *a.*, beloved, dear. The Ultonian sympathies of the story-teller are betrayed in the verse in par. 26.

ıonnṗaıġe, *m.*, approach, presence: ɔuɡaɔ́ cláıṁṗeaċ ɔá ıonnṗaıġe, a harp was brought to him.

ıoṙṙaɔ́, *v.*, would eat; 3*rd sing. cond.* of ıċım, I eat.

ıoṙṙaıɔ́, *v.*, will eat; 3*rd sing. fut.* of ıċım.

ıoɔa, *f.*, a devouring thirst.

l

laḃaıṁ, *v.*, spoke; *p.t.* of laḃṙaım I speak.

lán-aṁḃaıl, *a.*, truly or perfectly wonderful.

lán-oıṁeaċtaṙ, *m.*, *g.s.* of lán-oıṁeaċtaṙ, a full assembly.

laoı, a lay, a poem: in the phrase aṁ ɔeıṁeaɔ́ laoı, it means at the wind up. Compare ı ndeireadh na ṙɡríbe.

laoıċ, *m.*, warriors; *n.p.* of laoċ, a hero, a warrior.

láṁ, *m.*, ground, floor.

láṫaıṁ, *f.*, presence.

leaṁaɔ́, *m*, act of striking, flogging; *v.n.* of leaṁaım, I beat, strike, flog, mangle, maim.

léaẋa, *m.*, *g.s.* of lıaıẋ, a physician; also *n.p.* of lıaıẋ: léaẋa na bṗıann, the physicians of the Fianna.

leanaɔaṙ, *v.*, they followed; 3*rd pl. p.t.* of leanaım, I follow.

leanaṙ, *v.*, follows; *hist. pres.* of leanaım.

leanna ɔuıbe, *m.*, melancholy humours, hypochondria.

leaṫ-ċluaṙ, *f.*, one of the (pair of) ears: leaṫ is always used to denote *one* of a pair.

leaṫ-ċuma, *f.*, unfairness, not giving a person his due, want of impartiality.

leaṫ-láṁ, *f.*, *d.s.* of leaṫ-láṁ, one of the two hands.

léıġ, *v.*, let; *p.t.* of léıġım, I let.

léigiḋ, *v.*, *2nd pl. imp.* of leigim.
léigeaḋ, *v.*, *3rd sing. imp.* of leigim.
léigfe, *v.*, will let ; *fut.* of leigim.
léigim, *v.*, I read.
léigeóṁa, *v.*, will cure or heal ; *fut.* of léigeaṁaim, I cure.
léigeóṁaḋ-ṁa, *v.*, I will cure ; *fut.* *1st sing.* of léigeaṁaim.
léigiṁ, *m.*, *g.s.* of léigeaṁ, a cure : luaċ léigiṁ, a fee for curing.
leiṫ, in *phrase* ó ṡoin a leiṫ, from that time to this.
leiṫ-ċeann, *m.*, the side face or side of the head.
leiṫid, *f.*, the likes : do leiṫid, one such as you.
leiṫ-imiollaċa, *a.*, bordering, bounding ; *pl.* of leiṫ-imiollaċ.
leóṁ-ṡóṫċaim, *f.*, a full sufficiency.
lí, *f.*, complexion ; go lí, having complexion.
liaiġ, *m.*, a doctor, a physician.
loċt, *m.*, a fault.
luaċ, *m.*, price, payment, fee.
luaġáil, *f.*, movement, stirring, motion.
luaiṫe, *a.*, *comp.* and *super.* of luaṫ, quick, smart, swift.
luaṁ, *m.*, swiftness : do ċuaiḋ ré maṁ luaṁ áṁle nó feirbe i dtimċeall na gcreaċ, he encompassed the spoils with the swiftness of a swallow or a deer.
luaṁ, *m.*, *g.s.* of luaṁ, swiftness.
luċt, *m.*, people, fold, a party : luċt an bagaiṁ móiṁ, the party of the great threat.
lus, *f.*, an herb.

m.

macánta, *a.*, decent, honest, well-conducted.
maiṫ, *f.*, a good thing, a benefit.
maiṫiḃ, *m.*, princes, nobles ; *d.p.* of maiṫ, a noble.
maoiḋeaṁ, *m.*, act of boasting, a boast.
maoilín, *m.*, a little hill-brow.
maola, *a.*, bald, hornless ; a *pl.* form of maol.
marḃaḋ, *m.*, the act of killing, murdering, slaughtering.
marcaċ, *m.*, a rider, a horseman.
marg, *m.*, a silver coin worth 13*s.* 4*d.*
marlaḋ, *m.*, an insult, abuse.
matal, *m.*, a cloak, a mantle.
meaḃair, *f.*, memory.
méad, *m.*, amount, quantity.
meadar, *m.*, a wooden drinking vessel anciently very common in Ireland.
meaḋon lae, *m.*, dinner ; *lit.* the mid-day (meal), with "meal" understood. It is a pity this native term for dinner—as well as the Ulster word ceadlongaḋ for "breakfast," and the Munster word ṡéiṁe for supper—would not be used by modern Irish writers instead of the ugly Bearlacisms bhiocfarsa, dinnéar and ruipéar, the use of which suggests that we never ate regular meals nor had names for them until we learned English.
meall, *m.*, a lump, a heap : meall comċruinn, a perfectly round lump or ball.
mearaim, *v.*, I think.
meara, *a.*, *comp.* and *super.* of olc, bad.
mian, *f.*, wish, desire.
miar, *f.*, a dish.
míle, *m.*, a mile ; also 1,000.
míol, *m.*, a beast, an animal : an míol monguaḋ ṁir a ráiḋear an gearrṡiaḋ, the yellow-maned animal that is called the hare.
míol muiġe, *m.*, a hare.
mío-ṫarbaḋ, *a.*, luckless, unfortunate.

mire, *f.*, madness, fury : gníomh mire, a furious or mad act.
mirse (=measra se), the worse for a thing : b'fhéirir nách mirse ó Conchubair mire beith leis, perhaps O'Connor would be none the worse of having me with him.
má, *f.*, *g.s.* and *n.p.* of bean, a woman.
ol, *v.*, praised ; *p.t.* of molaim, I praise.
olta, *m.*, of praise ; *g.s.* of molad, praise.
onghár, *f.*, a roaring, a noise like that of the sea.
ongruadh, *a.*, red-maned.
ór, *m.*, much, plenty, a great deal.
ór iota, *f.*, great is the devouring thirst ; *see* iota.
uimheach, *m.*, a Munsterman ; *g.p. id.*
uintir, *f.*, *g.s.* of muintear, folk, friends, one's own people.
ullaigh, *m.*, summits, hill and mountain tops ; *d.p.* of mullach.
una, *conj.*, unless, if not, except.
únadh, *m.*, explaining, teaching.

n.

áthair, *f.*, nature.
aoidheanaibh, *m.*, babies ; *d.p.* of naoidhean, an infant, a baby.
aonbhar, *m.*, nine persons.
·amhcumaoin, *f.*, ill-recompense.
·ara, nearest, next ; *comp.* and *super.* of neas, or nuas, near.
oc, *m.*, a person, an individual.
, *m.*, a thing.
aith-ghlan, *v.*, to wash or make beautifully clean.
= ná, má, than.
éadaighe, *v.*, bare, uncovered.
nua, *m.*, newness, freshness : nua gach bidh agus sean gach oighe, the freshest of every (kind of) food, and the oldest of every (kind of) drink.

o.

odhar, *a.*, *p.l.* of odar, dun, pale brown : tri ba maola odhra na caillighe, the three hornless dun-coloured cows of the hag.
ógánach, *m.*, a youth, a stripling.
óglach, *m.*, a servant, a youth.
oirchill, *f.*, readiness, arrangement : déana chuir oirchill dom-ra fhir an cheannaighe, let you make arrangements for me with the merchant.
oir, *prep.*, for.
oirfeadh, *m.*, music entertainment.
oighreacht, *f.*, *g.s.* of oighreacht, inheritance, patrimony.
ólaim, *v.*, I drink.
ólfadh, *v.*, would drink : *3rd cond.* of ólaim
ollamh, *m.*, a professor of any science : ollamh re dán, a professor of poetry.
ó'r=ó ir, since it is.
os cionn, over, above in number : agus os cionn fichead gallóglach, and over twenty galloglasses.
othar, *m.*, an invalid, a sick person.

p.

paidir, *f.*, a prayer ; *lit.* the Paternoster.
plubamaigh, *f.*, the act of paddling in water, or moving the waters so as to make a gurgling sound.
ponta, *m.*, pounds ; *n.p.* of pont or punt, a pound.
phuimhfaidhe, *m.*, princes ; *n.p.* of phuimhfa, a prince.

pʀoinn, *f.*, a meal, a dinner. In modern use it means a sumptuous meal or dinner, an overdose.
puiblíṫe, *a.*, public, common.
puinc, *m.*, tunes ; *n.p.* of poinc, a tune.

R.

Rad̀a, *v.*, will go ; *3rd sing. fut.* of téiṫim, I go.
ráṫa, *m.*, a saying, the act of saying.
ʀae, *prep.* = le, with.
ráiṫeaʀ, *v.*, is said, is called ; *pres. pass.* of ráṫaim, I say.
ʀann, *m.*, a verse, a stanza.
ʀainn, *m.*, verses ; *n.p.* of ʀann.
ʀad̀a, *m.*, *n.p.* of ʀad̀, fortune, luck : cuiʀ bannaiṫe aɣuʀ cuiʀ ʀad̀a oiʀc.
ʀe, *prep.* = le, with.
ʀe, in *phrase* ɣad̀ ʀe ʀead̀c, every other turn, alternately.
ʀeaṁaʀ, *a.*, fat, thick : bainne ʀeaṁaʀ, "thick milk," that is milk that has thickened and soured before churning.
ʀead̀a, *m.*, *g.s.* of ʀiṫ, a running : oo ṫairbe ʀead̀a, with advantage of running.
ʀia, *prep.*, before.
ʀiaḃaċ, *a.*, grey, brindled, striped.
ʀinn, *f.*, intensity, climax, point : ʀinn luaiʀ, intensity of speed.
ʀinniʀ, *v.*, thou didst ; *2nd sing. p.t.* of oo-nim, I do.
ʀiʀ, *prep.*, with = ʀe + ʀ.
ʀiṫ, *m.*, running, the act of running.
ʀoɣa, *f.*, choice, wish, selection.
ʀoiċeaṫ, *3rd sing. impft.* of ʀoiċim, I reach.
ʀoime, *prep.*, before.
ʀuɣ, *v.*, bore, brought forth, uttered ; *p.t.* of beiʀim, I bear ; nad̀ maiṫ an ḃʀeiṫ oo ʀuɣ an ʀí, was it not a good judgment the king uttered ?
ʀugaṫ, *v.*, was born or borne ; *pr. pass.* of oo-beiʀim, I bear or carry.

S.

Saiɣead, *f.*, an arrow.
ʀaiɣoc, *f.*, of an arrow ; *g.s* of ʀaiɣead. Also arrows ; *n.p* of ʀaiɣeaṫ.
ʀaiɣiṫ, *f. d.s.* of ʀaiɣead.
ʀaoḃnóʀaċ, *a.*, infatuated, foolish ill-mannered. Foolish appears to be the meaning in the quotation.
ʀaoɣalṫa, *a.*, worldly, earthly mortal : ouine ʀaoɣalṫa, a real person of flesh and blood.
ʀaoileaʀ, *v.*, I thought : *1st sing p.t.* of ʀaoiliim, I think.
ʀaoilimne, *v.* (also ʀaoilmʀone) we think. *1st pl. p.t.* of ʀaoiliim.
ʀaoiṫe, *m.*, sages, learned folk *n.p.* of ʀaoi, a wise man, sage.
ʀáɱuiɣ, *v.*, vanquished, exhausted ; *3rd sing. pft.* of ráɱuiɣim, I exhaust, I vanquish.
ráṫaċ, *a.* (also ráiṫeaċ). satisfied satiated.
ʀeaċ, in *phrase*, ʀa ʀeaċ, individually, one by one.
ʀeaʀóiṫeaċ, *a* , foolish, wandering, straying.
ʀeal. *m.*, a time, a space.
ʀean, *m.*, an old thing : "nua."
ʀeanṗuan, *m.*, some kind of old mantle or cloak.
ʀeanma, *g.s.* of ʀeimm, *f.*, act playing music ' ṙliɣeaċa ʀeanma, ways of playing, melodi arts.
ʀean-ṫʀuaṁaċ, *f.*, old mantle covering.
ʀeaṙḃ, *a.*, bitter, sour, ill humoured.
ʀéiṫeaṫ, *m.*, act of blowing ; *v.* of ʀéiṫim, I blow.

ṙéɪʊɒe, *v.*, will blow; *fut.* of ṙéɪʊɪm, I blow.

ṙeɪmn, *v.*, play (music); *2nd sing. imper.* of ṙeɪmnɪm, I play (music).

ṙeɪmn, *v.*, played; *p.t.* of ṙeɪmnɪm.

ṙeɪmneaʊaɪ, *v.*, they played (music); *3rd pl. p.t.* of ṙeɪmnɪm.

ṙeɪɒe, *f.*, bitterness, sourness, *g.s. id.*

ṙeɪɒ, *f.*, a fading away, withering, decaying: ṙeɪɒ ɡalaɪɒ, a wasting disease, consumption.

ṙɡaɒcaɪm, *f.* (also ṙɡaɒaɪṁaɪm), parting, separating; *v.n.* of ṙɡaɒaɪm, I separate, divide from, scatter.

ṙɡéala, *m.*, news, reports; *n.p.* of ṙɡéal, a report, account, news.

ṙɡeɪṁeɪll, *f.*, a skirmish. The Irish Texts' Society's Dict. has ṙceɪṁle. Sɡeɪṁeɪll ṫɾí lá, a three days' skirmish.

ṙɡolóɡ, *m.*, a farmer. Instead of this native term we have ṙeɪlméɪɒ, ṙeáɪṁaɪɒ and other words borrowed from English.

ṙɡuɒ, *m.*, the act of ceasing or stopping, a halt, a stoppage.

ɾɪaɓaɪɾċa, *a.*, fairy-like, fantastic. Also spelled ɾɪaɓaɪɾóa.

ɾɪɓɪn, *f.*, a bulrush; but in Donegal, where it is pronounced ɾeɪɒín, it means a straw. This is probably the meaning it has in the tale also.

ɾɪɓne, *f.*, straws or bulrushes; *n.p.* of ɾɪɓɪn.

ɾíóe, *f.*, *g.s.* of ɾíó, a fairy: cuɪɒ aɡuɒ ɒuɪɒc ɾuɓlaċa bɪnne ɾíóe, nimble, sweet fairy tunes and reels.

ɾɪleaó, *m.*, the act of shedding, dropping or oozing; *v.n.* of ɾɪlɪm.

ɾɪmne, *f.*, *see* ɾɪɓne.

ɾɪne, *a.*, older, oldest; *comp.* and *super.* of ɾean, old.

ɾɪonnaɪɡ, *m.*, foxes; *n.p.* of ɾɪonnaċ, a fox.

ɾíoɒ-ċoɒalɪa, *m.*, *g.s.* of ɾíoɒ-ċoɒlaó, a long or continuous sleep, deep repose.

ɾíɒ-bɪnn, *a.*, truly or perfectly sweet.

ɾíɒeáċɪaɪɡ, *a.*, *g.s.* of ɾíɒeáċɪaċ, melodious, sweet (of music).

ɾuɓaɪl, *v.*, walked; *p.t.* of ɾuɓlaɪm, I walk.

ɾuɓaɪl, *m.*, *g.s.* of ɾuɓal, walking: ɒuɪne beaɡ ɾuaɾaċ ɾuɓaɪl mé, I'm a little wretched strolling fellow.

ɾuɓlaċ, *a.*, travelling, strolling ɪɾ ɒuɪne ɾuaɾaċ ɾuɓlaċ ɾaoɓnóɾaċ mé, I'm a wretched, strolling, foolish-mannered person.

ɾuɓlaċa, *a.*, a plural form of ɾuɓlaċ, moving, nimble, wandering.

ɾlaɒ, *m.*, robbery, theft, plunder: aɡá ɾlaɒ, plundering them.

ɾlán-ċɾéáċɪaċ, *a.*, healed of wounds.

ɾleaṁaɪn, *a.*, smooth, sleek, with skin formed again over wounds.

ɾlɪɡeáċa, *f.* (also ɾlɪɡɪdeáċa), ways, passages, contrivances: *n.p.* of ɾlɪɡe, a way.

ɾlɪɡɪdeaó, *f.*, *g.s.* of ɾlɪɡe, a way.

ɾlomneaó, *m.*, a surname.

ɾluaɡ, *m.*, a host, a multitude, a gathering.

ɾluaɡɡe, *m.*, hosts: *n.p.* of ɾluaɡ.

ɾmeaɾa, *f.*, *g.s.* of ɾmíoɾ, which here seems to signify marrow oozing from the bone.

ɾmeaɾɪċa, *a.*, soiled, besmeared, greasy, dirty.

ɾníoṁ, *m.*, twisting, winding, twirling ɾníoṁ na ɾlaɓaó, the twisting of the chains.

ɾoċɾaɪɒe, *f.*, a multitude, a crowd, a company.

ɾoíċe, *obs.*, *3rd sing. subj.* of ɾoíċɪm, I reach: ɡo ɾoíċe anoɪɾ, until this moment.

ꝓoiċim, *v.n.* of ꝓoiċim, I reach, attain to, arrive at.

ꝓoi-meanmnaċ, *a.*, high-minded, magnanimous.

ꝓꝛaiꝺeóꝛaċꝺ, *f.*, rambling about for pleasure rather than on business.

ꝓꝛíoꝛuaċaiḃ, spices; *d.p.* of ꝓꝛíoꝛa, a spice.

ꝓtuamaċ, *a.*, accomplished.

ꝓtuiꝺéaṁṫaċ, *a.*, studiously.

ꝓuaꝛaċ, *a.*, wretched, miserable.

ꝓuḃaċ, *a.*, merry, gay, cheerful.

ꝓuiꝺeaꝺ, *v.*, I'll sit; *1st sing. fut.* of ꝓuiꝺim, I sit.

ꝓúiltiḃ, *f.*, eyes; *d.p.* of ꝓúil, an eye.

ꝓuipéaꝛa, *m.*, *g.s.* of ꝓuipéaꝛ, a supper. Séiꝛe should be used instead of this word.

ꝓuiꝛꝿe, *f.*, courting, wooing; *v.n.* of ꝓuiꝛꝿim, I woo.

ꝓúꝺ, yonder thing: cṡéaꝺ ꝺo b'áil liḃ ꝑiꝛ ꝓúꝺ? what do ye wish (or hope) to accomplish by yonder (action or proceeding)?

T.

Tabaiꝛt, *f.*, giving, etc.; *v.n.* of ꝺo beiꝛim, I give, take, etc.

taiꝺiúiꝛ, *a.*, melodious.

taiꝿeanta, *a.*, resourceful (?).

ṫainic, *v.*, come; *p.t.* of tiġim, I come.

ṫaiꝛiꝛ, *prep. pron.*, beyond him (it); round about him (it): ní ꝓáċa mé ṫaiꝛiꝛ ꝛo ꝛuaꝛ, I'll not go up beyond this; ṫuġ Seaṫan ꝓéaċain ṫaiꝛiꝛ, Seathan looked around him.

taiꝛbeánaꝺ, *m.*, a show, sight or exhibition.

táiṫleaꝿaiḃ, *m.*, practised or skilled physicians; *d.p* of táiṫliaiġ, a practised physician surgeon.

taiṫneaṁaċ, *a.*, pleasing, agreeable, pleasant.

ṫaitniꝿeaꝛ, *v.*, pleases; *hist. pres.* of ṫaitniġim, I please.

taṁ, *m.*, time, occasion.

ṫáṁgaꝺaꝛ, *v.*, they come; *3rd pl. p.t.* of tiġim, I come.

taoḃ, *f.*, the side, the side of anything.

ṫaiꝛt, *prep. pro.*, past thee: leiġ ṫaꝛt é, let him pass, don't detain him any longer.

taꝛḃa, for taiꝛḃe, *f.*, advantage, profit: ꝺo ṫaꝛḃa ꝛeaṫa, in the advantage of running.

ṫaꝛꝛaing, *v.*, pulled, dragged, drew: *p.t.* of taꝛꝛaingim, I pull or drag.

táṫ, *m.*, a weld, a soldering, a knitting or healing of the broken bone.

tḋ, an individual, a person.

teaċtaiꝛe, *m.*, a messenger.

téaꝺ-ḃinne, *a.*, string-sweet: cuiꝛleanna téaꝺ-ḃinne, string-sweet pulses (of music).

teaġlaċ, *m.*, the household or inhabitants of the same house.

ṫeilġ, *v.*, cast, flung; *p.t.* of ṫeilġim, I cast, I fling.

tiaġaim, *v.*, = ṫéiṁim, I go.

ṫiaꝛ, in *phrase*, taoḃ ṫiaꝛ, behind *lit.* the back side. Also the west side because the Irish in naming the points of the compass faced the rising sun or east, consequently the west was taoḃ ṫiaꝛ or behind them.

timċeall, *prep.*, about, around.

ṫiomáin, *f.*, driving; *v.n.* of tiomáinim, I drive.

ṫiomáinꝺeaꝛ, *v.*, they drove; *3rd pl. p.t.* of tiomáinim.

tíꝛe, *f.*, *g.s.* of tír, a county.

ṫiuḃṁaiꝺ, *v.*, would give (*dep.* form); *3rd sing. cond.* of ꝺo-beiṁim.

ṫiuḃṁainn-ꝛe, *v.*, I would give; *1st sing. cond.* of ꝺo-beiṁim.

toḃaċ, *m.*, exacting: aġ toḃaċ cíoꝛa, exacting rent.

tóʒbaṙ, *v.*, lifts, raises up ; *hist. pres.* of tóʒaim, I raise or lift up.

toiġe, *f.*, of a house, *g.s.* of toiġ, a house. Toiġ is the common word, *nom.* and *dat.*, in Ulster, excepting Donegal, where teaċ is *nom.*, toiġe, *gen.* and toiġ *dat.*

tóin, *f.*, the bottom of anything, the posterior.

tóiṁ, *f.*, a pursuit.

toiṁċim, *f.*, heaviness, deadness, stupor : toiṁċim ṗuaim, a dead sleep.

toiṙṡ, *f.*, a journey, an expedition.

tṁáċ, *m.*, time, hour, occasion : an tṁáċ céadna aṙ n-a máṁaċ, the same time or hour on the morrow.

tṁéiġeaċ, *a.*, accomplished (aṙ, at).

tuaġ, *f.*, an axe, a hatchet.

tuaiṡ, *f.*, *g.s.* of tuaġ.

tuaiṫ, *m.*, the north : ó'n áiṫo ċuaiṫ, from the north side.

tuaṁaṙoal, *m.*, wages, hire.

tuaṁaṙgbáil, *f.*, report, account, news.

ċuġ, *v.*, gave ; *p.t.* of do-beiṁ.

ċuġaṫ, *v.*, was brought ; *pl. pass.* of do-beiṁ : ċuġaṫ leaḃaṙ ḋá ionnṗaiḋe, a book was brought him.

ċuġadaṙ, *v.*, they gave ; *3rd pl. p.t.* of do-beiṁ.

ċuġṫá, *v.*, you would give ; *2nd sing. cond.* of do-beiṁ.

ċulċa, *f.*, *g.s.* of culaċ, a hill.

uiteadaṙ, *v.*, they fell ; *3rd pl. p.t.* of cuitim, I fall.

cúṙ, *m.*, the beginning ; occurs in many phrases : an ġallóġlaċ do labaiṙ ó ċúṙ, the gallowglass who spoke at first.

u.

uaċtaṙaċ, *a.*, upper, uppermost : caṙbad uaċtaṙaċ, the upper gum.

uaḋa, *prep. pr.*, a form of uaiḋ =from him, still heard in the spoken Irish of Ulster.

uḃlaiḃ, *m.*, apples ; *d.p.* of uḃall, an apple.

uime, *prep. pr.*, about him.

uiṁiṁ, *f.*, a number.

uiṁiṫo, the Ulster (Oriel) form of oiṁead, amount, quantity : do ṁinne mé an uiṁiṫo do ḃṁéiġ, I made (=told) that much of a lie. An uiṁiṫo (without reo or ṙin) is frequently used for "that much," *e.g.*, ṗuaiṙ ṗeadaṙ coṁóin aġuṙ ċan ṗuaiṙ miṫe acċ an uiṁiṫo= Peter got a crown, and I only got just the same.

ullaṁ, *a.*, ready, prepared.

ullṁuġaḋ, *m.*, act of preparing, getting ready ; *v.n.* of ullṁuiġim, I prepare.

ullṁuiġṫe, *v.*, prepared, made ready ; *p.p.* of ullṁuiġim, I prepare.

ulṫaċ, *m.*, an Ulsterman.

uṁċaṙ, *m.*, a shot, a cast : uṁċaṙ ṙaiġde, the length of an arrow shot.

uṁuṙ, *a.*, a form of ṗuṁuṙ, easy : iṙ uṁuṙ liom, I find it easy ; I think it easy.

Ar n-a ċur i gcló
d' ins Caṫail agus dá Buiḋin
Ar Céiḋ Urṁuṁan ioċtarṁaċ, U. a 40,
i mBaile Áṫa Cliaṫ.

DÉARCA

F-L 5-12-51

529083

Ceithearnach Uí Dhomhnaill...Ed. by Henry Morris.

LCelt
C3918M

University of Toronto
Library

DO NOT
REMOVE
THE
CARD
FROM
THIS
POCKET

Acme Library Card Pocket
LOWE-MARTIN CO. LIMITED